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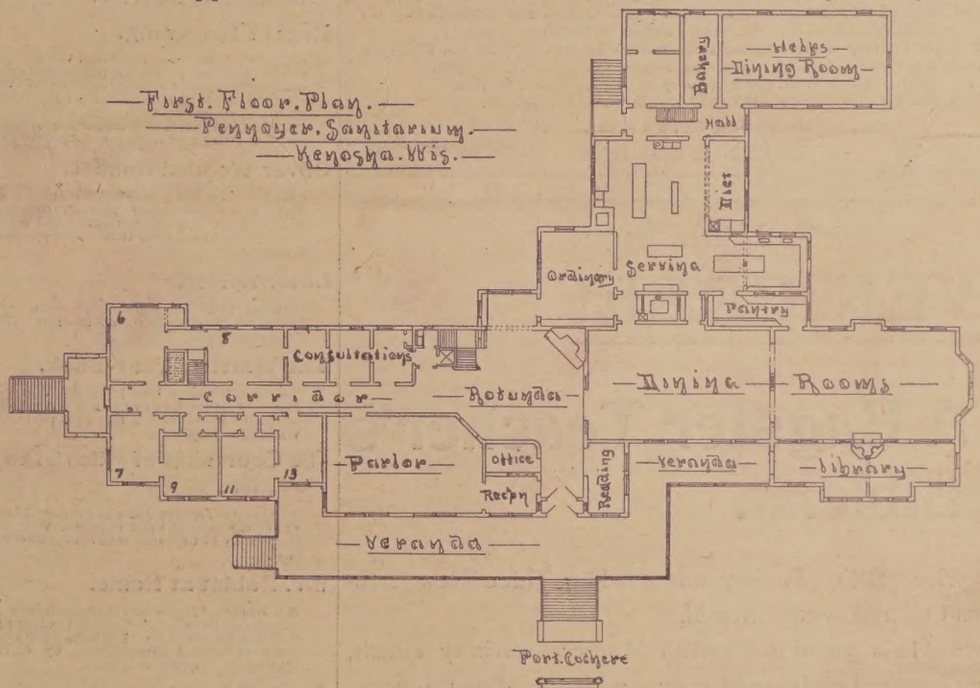

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Christ's entrance into Jerusalem. LUKE, 20. *The husbandmen and the vineyard.*

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.
25 (And they said unto him, Lord, he hath ten pounds.)
26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.
27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

A. D. 33.

CHAPTER XX.

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him*, with the elders,
2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?
3 And he answered and said unto them, I will also ask you one thing; and answer me:

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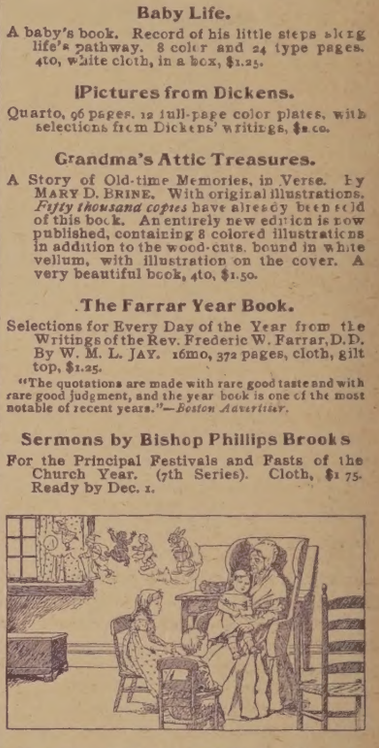

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The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVIII. No. 35 | Chicago, Saturday, November 30, 1895 | Whole No. 891

News and Notes

THE "Lion sermon" at the church of St. Katherine Cree, was preached this year by the Bishop of Southwark. This sermon has been preached annually at St. Katherine's for two hundred and fifty years. It was founded by Sir John Gayer, a London merchant, to commemorate his wonderful deliverance from the mouth of a lion in the desert of Arabia. Sir John was a merchant of the "venturer" class, and on one occasion was personally managing one of his ventures. The journey lying across the desert, the merchant became separated from his caravan as evening came on, and in the gathering darkness was unable to find his way. Soon he heard the roaring of wild beasts, and suddenly found himself face to face with a lion. Upon this, calling to mind the history of Daniel in the lions' den, he fell upon his knees and prayed that for him also God would close the mouth of the lion. The beast turned away and Sir John passed the night in safety. Upon his return to London he founded the "Lion sermon" and gave noble gifts to the poor in commemoration of his escape. His body rests in the church of St. Katherine Cree.

DR. MEADE, Bishop of Cork, in his visitation address, reviewed the position of the Church of Ireland as compared with its position thirty years ago. Disestablishment, he said, had brought many changes. The number of benefices in that diocese had been reduced from 170 to 105 and the number of clergy from 220 to 145. This had its drawbacks. Often three, four, or more parishes were placed under one clergyman, who had to officiate in three different churches on a Sunday. The average area of a parish in the diocese was now about 28 square miles.

A CORRESPONDENT sends to *The Scottish Guardian* a protest against a passage in a recent lecture of Dr. Dowden, Bishop of Edinburgh, on Scottish Cathedrals in the Middle Ages. The Bishop referred to the custom said to be still observed in Dublin of bowing to the bishop's throne before commencing the service. It is this which excites the correspondent's ire, though *The Guardian* fancies there "is no fear of such foolishness finding a place in Scottish cathedrals." But the correspondent is thorough-going. He would not join in the civil applause given by the audience at the close of the lecture. "I could not," he says, "clap my hands to the Bishop when it was proposed to thank him for his lecture; thanks being due to God alone. Bowing and hand-claps were right enough for ritualistic Jews, but where is it in the New Testament? Nowhere." This correspondent is evidently a "survival." His sentiments would have delighted the heart of John Knox.

LORD SALISBURY appears to have uttered himself finally upon the Turkish-Armenian question. To an ordinary mortal his decision seems equivalent to a declaration that, so far as England is concerned, the Sultan is not to be interfered with. Surely no sane man attributes the slightest importance to the promises of the Sublime Porte, yet it is on the strength of such promises and nothing else that the Prime Minister of England now rests his Eastern policy. The speech of Lord Salisbury at Brighton in which he read a letter from that very "distinguished" person, the Sultan of Turkey, was a superb piece of "opera bouffe." Sir Arthur Sullivan might find in such a scene the material for a new composition worthy to be classed with "Pinafore," "Trial by Jury," and the like. His majesty, the benevolent and sensitive father of the faithful and guardian of the Armenians, is "very much pained" that anybody should doubt his beneficent intentions, or imagine that he will not keep his promises. He is afraid Lord Salisbury himself has a bad opinion of him. He therefore gives my lord his solemn word of honor that he will carry out the reforms which have been demanded of him, and asks him to make another speech explaining this to the English people. It must have been a very affecting scene when the Premier complied with his request and urged people to be patient since the good Sultan necessarily finds it very hard to secure the right men for responsible posts, and reforms cannot be made in a day. Meanwhile Bahri Pasha, the butcher of the Christians, has received "decorations" and been placed in command at Aleppo, and from Van comes the news of the destruction of five more villages. The work goes merrily on.

THE death of Sir Charles Halle, the eminent pianist, occurred suddenly Oct. 25th, at Manchester, in his 77th year. He was a German by birth, but had made England his home for the greater part of the last fifty years. In point of time he was the first great pianist of the century, and though many of his competitors in the present generation have surpassed him in power, brilliancy of execution, and feeling, he remained to the end unrivalled for the purity of the tone which he produced and the faultless accuracy of his playing. He married, as his second wife, Mme. Norman Neruda, the great violinist.

A WRITER in the English *Methodist Times* has something to say about religion in Italy from a Methodist point of view. He thinks Methodism is reasonably successful as compared with other "Evangelical" churches, though he admits that in Naples, which he considers one of their strongholds, a congregation not exceeding twenty Italians is with difficulty kept together. He glories in the fact that "Italy is free to accept any religion it likes. The trammels of Rome are broken and Italy glories in her freedom. In many respects Italy is more Protestant than Protestant England." But immediately after he laments that "Italy is fast drifting into atheism." This then is what it means to become "more Protestant." He then asks what Methodism can do in the interests of a "forward movement" in Italy. His reply, coming from so staunch a Protestant, is interesting: "We must appeal to the eye and to the imagination of these easily impressed and emotional Italians. . . I am profoundly convinced that we have not appealed sufficiently to the imagination of the Italians." This seems to squint decidedly towards some kind of ritual or ceremonial development. It is to be feared that there will not be much of Methodism left when it has fully embarked upon a policy of this nature. In fact such a proposal is equivalent to an admission that Protestantism in Italy is a flat failure.

DR. WM. STARBUCK MAYO, the author, died at the Hotel Bristol, New York, Nov. 22nd He graduated at Potsdam Academy, and then from the medical department of Columbia College, subsequently practicing medicine for a number of years in New York City. While engaged in the duties of his profession, he was connected with the hospitals on Blackwell's Island. He gave up the practice of medicine to devote himself to literature. After a tour in the Barbary States and Spain, he returned to this city, and published later, "Flood and Field; or Tales of Battles on Sea and Land," 1844; "Kaloolah; or Journeyings to the Djebel Kumri," 1849; "The Berber; or the Mountaineer of the Atlas," 1850; and "Romance Dust from the Historic Placer," 1851. His last work was a social novel entitled "Never Again," 1873. He frequently contributed to magazines and newspapers, and also wrote a work on natural philosophy. He turned his attention to invention, and was successful in securing two patents during the present year. Dr. Mayo was a member of the Author's Club, and also of the University and Century clubs. His funeral took place Sunday afternoon at St. Mark's church.

CANON WILBERFORCE appears to be in the way of becoming a "star" preacher at Westminster Abbey. The Westminster *Gazette* reports that on the Sunday after All Saints' every seat was occupied at Evensong, while large numbers stood in the aisles and lined the monuments in the transepts. Preaching on the Communion of Saints in connection with All Saints' and All Souls' Days, the Canon rather surprised his auditors by an eloquent defense of prayers for the dead, which he declared to be scriptural, primitive, and in accordance with the conclusions of modern psychology, and in favor of which he cited the authority of so sturdy a Protestant as the late Archbishop Magee. Nothing, said Canon Wilberforce, prevented the general recognition of such prayers but a "stupid, stolid, unenlightened prejudice."

CORN from a mound-builders' burial mound was planted last spring at Ohio Falls, Ind. Though it had been in the grave for not less than 400 years, it grew and produced a large, well-shaped ear, upon a fairly tall stalk. The ear is well set, the grains being somewhat smaller than any of the present varieties, except pop-corn. In shape the grain resembles dried sweet corn, being rough and wrinkled. In taste it is sweet and agreeable.——*The Angelus* makes a good note, as follows: "About the time the General Convention came together THE LIVING CHURCH produced on its title page the likenesses of some of the bishops entwined with poppies. Events have shown that the poppies were misplaced. The House of Bishops was never less asleep than in its recent sessions in Minneapolis."———A gentleman who was on board the "Seaford" at the time of the collision off Newhaven, suddenly missed his little girl and sent a messenger to find her. She was discovered below and stoutly refused to budge, saying: "Tell papa that I cannot find dolly's slippers." She was the mother of three dolls which were duly saved. The ladies on board lost everything, including their handbags and purses.——*Minister:* Good morning, Janet. I am sorry you did not like my preaching on Sunday. What was the reason? *Janet:* I had three verra guid reasons, sir. Firstly, ye read ye sermon; secondly, ye didna read it weel, and thirdly, it wasna' worth readin' at a'!——The fame of "America," "My country, 'tis of thee," is world-wide, and its author, the Rev. S. F. Smith, D.D., who laid no claim to being a poet, will be remembered through the coming years. In his death, in Boston, Nov. 16th, passed away one who voiced the prayer and praise of a nation.——Mr. John D. Rockefeller has given to the Baptist University of Chicago another $1,000,000 for endowment and an additional $2,000,000 on condition that a similar sum be presented to the institution by other benefactors before the year 1900. The total of his contributions to it will then be $7,400 000.——The two hundredth anniversary of the death of Henry Purcell is to be celebrated this month. It is proposed to provide a suitable case for the organ in Westminster Abbey, where Purcell was organist for fifteen years, and within the walls of which he lies buried. The estimated cost is £2,000.

Bi-Centennial of Christ Church, Philadelphia

Old Christ church, Philadelphia, where the American Church was organized and the American Prayer Book adopted, and where George Washington and Benjamin Franklin once regularly worshiped, has just been the scene of a notable historic commemoration, of interest to Churchmen throughout the United States. The occasion was the celebration of the founding of the parish 200 years ago, which was under the original charter of Pennsylvania granted by Charles II. to William Penn. A octave of services was held beginning Nov. 17th, with a daily Eucharist, and with varied evening functions. The keenest public interest was manifested in the event; the newspapers of Philadelphia gave exceptional prominence and space to accounts of the exercises throughout the week; and the capacity of the great edifice was crowded to its utmost at almost every service down to the last.

On Sunday morning, Nov. 17th, the service commemorated the planting in 1695. Back of the altar were draped the English and American flags, with their folds intertwined; an emblem of the colonial and national years of the two centuries. From the pulpit of Bishop White, the sermon was preached by the Rev. Wm. J. Seabury, D.D., professor in the General Theological Seminary, and great grandson of Bishop Seabury. He recalled the association of Seabury and White in the first House of Bishops, which held its sessions in this edifice, and spoke of their mutual influence in the upbuilding of the American Church. The celebrant at the Eucharist was the Rev. James Alan Montgomery, great-great-grandson of Bishop White. The Communion vessels used were those presented by Queen Anne. In the afternoon, at a service for the children, the rector, the Rev. C. E. Stevens, LL. D., D. C. L., preached, recalling events in the history of the parish—the making of the original American flag by a parishioner; the composition of the national hymn, "Hail Columbia" by another; the building of Independence Hall by a warden of the church, and according to a plan copied after its architecture; the ringing on the first fourth of July of the historic chimes, which afterwards were immortalized by Longfellow in "Evangeline;" the building of the spire by Benjamin Franklin, and his burial in the churchyard; the regular worship in the church of Martha Washington and George Washington, for six years, while the latter was the first president of the United States.

Monday evening a festival of the Sunday school was held in the parish house.

Tuesday evening the church was filled with a distinguished company, largely representing the Historical Society of Pennsylvania. The president of the society, Charles J. Stille, LL. D., delivered an address on "The Historical Relations of Christ church with Pennsylvania." He detailed the contests between the Church and the Quakers, and the influence by which Churchmen had molded powerfully the colonial Pennsylvania. As a former provost of the University of Pennsylvania, he referred to Christ church as its founder. He concluded by relating personal recollections of Bishop White.

On Wednesday evening a musical service was rendered by the vested choir of Christ church chapel, greatly augmented for the occasion, under the direction of Mr. J. Spencer Brock. A feature of the service was the singing of a festival *Te Deum* in thanksgiving for the 200 years. Mendelssohn's splendid setting of the 42nd Psalm was also rendered with grand effect by soloists and full chorus. The Rt. Rev. Leighton Coleman, D.D., LL. D., Bishop of Delaware, was the preacher.

Thursday evening witnessed an imposing ecclesiastical function. The music was rendered by the combined chorus of Christ church and Christ church chapel. The assistant minister, the Rev. E. Gaines Nock, acted as master of ceremonies. Two processions entered the church in succession. The first was composed of lay officials of the diocese, members of the Standing Committee, the vestries of St. Peter's, St. James', and Calvary churches, managers of Christ Church Hospital, and of Christ church chapel, the vestry of Christ church, and the provost of the University of Pennsylvania, Mr. Charles C. Harrison, who was arrayed in his academic robes. The second procession, which was led by the two vergers of the parish, consisted of nearly 100 vested clergy of the diocese, and neighboring dioceses. Then followed a group of leading clergy of the city, with the rectors of Christ church, St. Peter's, and St. James', the clergyman of Christ church chapel, Bishop Graves, of Shanghai, China; Bishop Brooke, of Oklahoma; Bishop Wells, of Spokane; Bishop Perry, of Iowa; and Bishop Whitaker. The white vestments and stoles of the clergy were lighted up by the colors of numerous academic hoods, and the procession, as it circled the aisles of the stately old fane, was a beautiful sight. Bishop Whitaker seated himself in the ancient episcopal chair used by Bishop White, and made his announcements standing by the grave of his great predecessor, which is before the altar. The prayers were read by the Rev. Dr. Blanchard, and the lesson by the Ven. C. C. Tiffany, D.D., Archdeacon of New York. The Rev. Dr. Stevens announced that a souvenir edition had been prepared of Dorr's History of Christ church. Bishop Whitaker delivered an address, recounting the manner in which the diocese of Pennsylvania had grown out of this mother parish, and strongly commended the present onward movement to increase the parochial endowment. The Rev. J. Lewis Parks, D.D., spoke of "Christ church and its daughter churches," referring to the founding by it of St. Peter's, St. James', and other churches, and to the distinguished names of clergy and laity associated with those always strong and influential congregations. Bishop Perry, of Iowa, as historiographer of the Church in the United States, made an address of rare interest on "Christ church and the National Church," pointing out in what a peculiar sense Christ church must ever be regarded as the birthplace of the American Church; as the spot where the present constitution of the Church was adopted; where the first House of Bishops and first House of Deputies met; where the American Communion Office was set forth; where the American Prayer Book, both in the "proposed" form and in the final form, was brought about; where the saintly White was rector, and first bishop of the English succession, and long the guiding head of the National Church. He referred to the important interests of the Church missions and theological education, which directly, or indirectly, had relation to this old church; to the fact that Kemper, the first missionary bishop, and Muhlenberg, the philanthropist, had been of its assistant clergy; of how it had in innumerable ways borne stimulating or fostering relation to the forming institutions, and to the life and growth of the American Church. In reading the closing collects of the service, Bishop Whitaker made use of the original American Prayer Book, which is an old service book of the Church of England of the reign of George III., formerly used in Christ church, and showing the manuscript alterations in the handwriting of the American Prayer Book committee. At the end of the service a reception was tendered to the bishops and clergy by the Historical Society of Pennsylvania, at its hall, which was decorated for the occasion with paintings of Christ church and its rectors.

Friday evening, there was a festival for parish workers; and Saturday evening a service for Church workers of the diocese. The latter was attended by delegations from the various parishes. On Sunday morning, Nov. 24th, the service commemorated "Christ church and the dioceses which have grown out of it." The preacher, the Bishop of Pittsburgh, representing the first of the diocesan divisions of Pennsylvania, preached on the principles for which Christ church stands. In the afternoon admission to the church was only by card. The service was a patriotic one, under auspices of the Society of Colonial Wars, of which the Rev. Dr. Stevens is chaplain-general. There were present representatives of the Society of the Cincinnati, Sons of the Revolution, Colonial Dames, Daughters of the American Revolution, Society of the War of 1812, Military Order of Foreign Wars, etc. The governor of the State, the mayor of the city, and other representative officials occupied the Washington pew, and the pew used after the time of the Quaker William Penn, by the Penn family, proprietors of Pennsylvania. The service was intoned by the Rev. Dr. Stevens, who wore a decoration of knighthood conferred by the Queen Regent of Spain. The music was rendered by members of the Eurydice and Orpheus societies, accompanied by organ and instrumental pieces, under the direction of Mr. Michael H. Cross, choirmaster of the church of the Holy Trinity. An able historic sermon was preached by the Bishop of Iowa, chaplain-general of the Society of the Cincinnati. So was brought to a successful close a notable series of services, marking a milestone in our American ecclesiastical history.

The Board of Missions

At its meeting, Tuesday, Nov. 12th, the Board convened for organization at the Church Missions House. There having been submitted the list of members selected by the General Convention for the Missionary Council for the ensuing three years, and the list of the members of the Board of Managers, the Rt. Rev. Dr. Whitaker was called to the chair. There were present 12 bishops, 11 presbyters, and seven laymen. The by-laws of the late Board were readopted and the various committees reappointed until the election in December.

A communication was presented from the secretary of the House of Bishops advising the Board that the State of Wyoming and the State of Idaho are hereafter to be regarded as separate missionary districts; both, however, under the Rt. Rev. Dr. Talbot, with his title unchanged; that the missionary district of Western Colorado had been placed under the Rt. Rev. Dr. A. Leonard, his title to be the Missionary Bishop of Nevada, Utah, and Western Colorado; the words "and the Indian Territory" had been added to the title of the Rt. Rev. Dr. Brooke, Bishop of Oklahoma; several counties from the northwest portion of the State of Texas had been detached from the missionary district of Western Texas and added to that of New Mexico; information was conveyed of the erection of the new missionary districts of Duluth and Asheville, with a description of their respective delimitations, and of the action permitting the erection of the dioceses of Northern Michigan and Northern Texas, former missionary districts; of the election of the Rev. Peter Trimble Rowe as Missionary Bishop of Alaska, and the Board was informed by telegraph that his consecration had been fixed for Nov. 30th, in St. George's church, New York. The following resolution was also conveyed:

Resolved: That the Board of Managers be instructed to request, except where reason satisfactory to the Board can be produced, that every missionary jurisdiction shall contribute towards the support of its bishop in such proportion that the Board of Managers shall be enabled, every three years, to reduce the sum contributed by it towards the salary of such bishop."

A committee was appointed to consider the question of the disposition of the United Offering of the Woman's Auxiliary made at St. Paul, with instructions to confer with the officers of the Auxiliary.

Pursuant to the direction of the Board of Missions, the Board proceeded to elect a Commission on Work among the Colored People, as follows: The Rt. Rev. Drs. Dudley, Paret, Cheshire, Nelson, and W. A. Leonard; the Rev. Drs. McKim, Tucker, Winchester, and McVickar; Messrs. Henry E. Pellew and Joseph Bryan; the Hons. C. Bancroft Davis and John A. King, and Mr. John Wilkes.

With regard to the Woman's Auxiliary, in accordance with the recommendation of the Board of Missions, the four committees of women suggested by the Woman's Auxiliary at Baltimore were reconstituted as follows: *Systematic Offerings*—Mrs. Clark, New Jersey; Mrs. Neely, Maine; Mrs. Ames, Rhode Island; Mrs. Neilson, Pennsylvania; Mrs. Sioussat, Maryland; Miss Adams, Michigan; Mrs. Truslow, Newark; Mrs. Millspaugh, Kansas; Mrs. Parkhill, Southern Florida. *Missionary Publications*—Mrs. Giraud, Connecticut; Mrs. Tuttle, Missouri; Mrs. Boalt, Ohio; Miss Hart, Western New York; Mrs. Worthington, Nebraska; Mrs. Baxter, Minnesota; Miss Laight, New York; Miss Maynard, Olympia; Mrs. Merrill, Albany. *Missionary Workers*—Miss Loring, Massachusetts; Miss Cornelia Jay, New York; Mrs. Lawyer, California; Mrs. Cox, Long Island; Miss Stuart, Virginia; Mrs. Whitaker, Pennsylvania; Mrs. Boulton, New York; Mrs. Lyman, Chicago; Mrs. J. J. Lloyd, Southern Virginia. *Junior Auxiliary*—Mrs. Rochester, Southern Ohio; Miss Jarvis, Connecticut; Miss Stahl, Chicago; Miss Watson, Central New York; Miss Phillips, Pittsburgh; Mrs. Hooker, Montana; Miss Horner, North Carolina; Miss Gilman, Minnesota; Miss M. B. Peabody, South Dakota.

It was directed that the income accruing from the Missionary Enrollment Fund be used as during the past triennium, for missionary bishops' salaries.

With regard to the extension of the appropriations for missionary work, domestic and foreign, the following action was taken:

Resolved: That the scale of the appropriations existing for the first three months of this fiscal year be continued for three months more; that is, from Dec. 1st, 1895, to March 1st, 1896, save that the appropriation for work among the colored people be at the rate of $70,000 per annum for three months. This action is taken in the hope that the receipts meanwhile may justify it.

In connection with the same, the following preamble and resolution was adopted:

WHEREAS: The large increase in the appropriation for work among t colored people will make a very serious tax upon the contributions for domestic missions which are already pledged in excess of the receipts for other years; therefore

Resolved, That the Commission on Work among the Colored People be and they are hereby earnestly requested to render their utmost aid in gathering contributions for the work among colored people by arranging to have the bishops who are directly interested in that work plead the cause in the pulpits of the Church and ask for contributions for the same in all churches.

The following suggested preamble and resolutions were referred to a special committee appointed to prepare the Advent and Epiphany appeal:

WHEREAS: The contributions of the Church have not kept pace with the necessary increase of the appropriations for missions at home and abroad; and

WHEREAS: By the action of the late General Convention creating three new missionary jurisdictions and the action of the Board of Missions adding to the obligations for the work among the colored people, new burdens have been imposed which make absolutely necessary a large increase of revenue; therefore

Resolved, That it be urged upon all congregations to take offerings for domestic missions early in the Advent season and for foreign missions early in the Epiphany season, and further that the clergy in charge of parishes be earnestly requested to adopt immediate and efficient measures whereby the offerings from their parishes for this society may be largely increased;

Resolved, That the laymen in all parishes be very earnestly solicited, through their rectors, to make individual pledges for the support of the Church's missions, to be paid within this fiscal year.

It was

Resolved: That a copy of the Advent and Epiphany appeal be sent by the general secretary to each of the bishops, to the end that they may be informed of the vital need of prompt assistance from all parts of the Church if the present scale of appropriations is to be continued, in the trust that they will lend their co-operation in bringing to the notice of the clergy and laity within their respective jurisdictions the urgency of the demand for immediate practical measures to increase contributions for missions.

Other matters in connection with the action of the Board of Missions were reserved for further consideration.

Letters were received from 16 of the domestic bishops having general missionary work under their jurisdiction, some asking for larger appropriations and others corresponding with respect to appointments, etc.; suitable action was taken. Requests for increase will be considered at the January meeting, when it is hoped that the financial

ability of the Board will be more favorable to such action.

The Rt. Rev. Dr. Hare submitted a warrant of the United States Government conveying title to certain additional lands in South Dakota occupied by the Church's mission, and was authorized to purchase 80 acres more upon which an option had been given to the Society, the purchase money to be provided from the Nettleton legacy, which the Bishop had deposited in trust with the Society.

Letters were submitted from the Rt. Rev. Drs. Holly, Ferguson, McKim, and Graves about certain matters that needed prompt attention, which was given. The Rev. S. C. Partridge was granted a four months' leave of absence for personal reasons, with permission to visit England. The resignation of the Rev. R. K. Massie was accepted by Bishop Graves and the Board with great regret, because of the impaired health of Mrs. Massie, to take effect Jan. 1st next.

The Rev. Drs. Satterlee and Vibbert, and Messrs. Cutting, Whitlock, and Chauncey, with the secretaries and treasurer, were appointed a committee to report to the Board such arrangements for the continuance of the publication of *The Spirit of Missions* and of *The Young Christian Soldier* as they may deem for the best interests of the Society.

New York City

At a meeting of the Congregational Club at the Hotel Dennis, Monday evening, Nov. 18th, the Rev. Dr. David H. Greer, of St. Bartholomew's church, spoke on "Christian Unity."

The annual meeting of the foreign committee of the Woman's Auxiliary of the Board of Missions was held Tuesday, Nov. 26th, at the hall of the Young Woman's Christian Association. Addresses were made by Bishop Graves and other missionary workers.

At St. Paul's chapel of Trinity parish, the Rev. Wm. Geer, vicar, special half-hour noon day services are to be held on the three Fridays of the Advent season. The addresses will be delivered by the Rev. Dr. Wm. S. Rainsford.

The church of the Intercession, the Rev. Henry Dixon Jones, rector, is endeavoring to free itself from debt, and to this end, held a fair Nov. 20th and following days, under the management of the Guild organized in June of this year. This Guild has 12 chapters, adapted to the various needs and requirements of the parish and its people.

An association of alumni of the Virginia Theological Seminary has been organized, under the name of "The Northeastern Association of the Alumni of the Theological Seminary of Virginia." Members will be any graduates in this or adjoining dioceses north and east of Philadelphia, where a similar association exists. A constitution and by-laws are being prepared for early adoption. The Rev. Dr. Geo. D. Wildes has been chosen chairman, and the Rev. J. Thompson Cole, secretary, with headquarters in the Church Missions House.

A meeting of the trustees of Barnard College was held Friday, Nov. 15th. The resignation of Mrs. Frances Fisher Wood, a charter member of the board, and one of the active starters of the college, was offered, and accepted with regret. She was unanimously elected an associate member. Academic statistics for the opening year were submitted by the dean, showing a considerable numerical growth in the college, especially in the post-graduate department. The botanical fellowship this year is awarded to Miss M. R. Clarke, of Brown University.

The Woman's Auxiliary of the Church Temperance Society received last week very encouraging reports of the work doing by the two night luncheon wagons which they have established. The receipts are larger than the expenses, and the movement has been a profitable one, allowing of enlargement of work in other directions. More than 100,000 meals have already been served to poor men during the current year. In consequence of the demonstrated success of the two wagons, an offer has been made from an anonymous giver to provide $1,000 with which to purchase and equip a third, which will be located near the tunnel in 4th ave., at the car stables of the 4th ave. line—a crowded spot. A fourth wagon has been decided on, and will be located at Broadway and 7th ave. Free ice water fountains will also be increased in number at an early date. At the suggestion of Mr. Robert Graham, the general secretary, a free coffee barrow like those in successful operation in London, will be purchased for an experiment as a new feature of work. This barrow will be supplied from the lunch wagons, and being of light construction will be pushed about to places, such as the fronts of theatres, where temporary night need of refreshment may be indicated, or where cabmen or other public workers congregate. It will have a receptacle for provisions, a place for a fire, and porclain lined pots for water and for coffee.

A public meeting to protest against the continued atrocities in Armenia was held in Chickering Hall, Thursday evening, Nov. 21st, under the auspices of the Armenian Relief Association. A large audience was present, and showed much earnestness. President Seth Low, of Columbia College, presided, and made a stirring address. His declaration that England holds a peculiar relationship to the Orient as a Christian nation, aroused immense enthusiasm. Among the vice-presidents of the evening seated on the platform were the Rev. Dr. Henry Y. Satterlee, the Rev. Prof. Chas. W. E. Body, of the General Theological Seminary, Gen. Anson G. McCook, and Gen. Horace Porter. Dr. Wm. H. Thompson, who has lived many years in Asia, gave an interesting account of the habits and customs of the people, describing the fanaticisms of the Mahommedans. Herant Mesrob Kiretchjian, a native Armenian, active in the cause of relieving the woes of his people, made an earnest speech, appealing for sympathy. Vartan Dilloyan, an Armenian refugee who escaped from the massacre of Sassoun, appeared before the audience in his native dress, and made a short address in the Armenian language, which was interpreted by Mr. Kiretchjian. Mr. Chas. H. Roosevelt, rising in the body of the hall, presented a series of resolutions, which were adopted, calling for a committee to wait in person upon President Cleveland and urge the necessity of immediate action on the Armenian question. The resolutions were received with a volume of cheers. Addresses followed from the Rev. Prof. Body, and others.

Bishop Nicholas, of Alaska, celebrated Pontifical Mass at the Russian Orthodox church of St. Nicholas, on the morning of Sunday, Nov. 17th. He was assisted by the Archimandrite Raphael, Father Theoclitus, late tutor to the son of the king of Greece; Father Junocentius, a Russian monk, and a number of young men soon to take holy orders, who acted as acolytes. The Mass was celebrated with splendid ceremonial, and was largely attended. In the afternoon he consecrated a new Syrian Orthodox Greek church, in Washington st., the first of its kind in this country. In this ceremony he was again assisted by the Archimandrite Raphael, and by five other archimandrites and ten Syrian singers. There were present in the congregation the Consuls-General of Russia and Greece. The Bishop made an address announcing that the church had the moral and financial support of the Emperor of Russia and the Procurator General of the Holy Synod. The address was translated into Arabic by one of the attendant clergy. The robes of the clergy were magnificent, and the Bishop wore a mitre of gold studded with precious stones. At the conclusion of the service each person present received a gilt cross as a souvenir, presented by the Bishop with his blessing. They were especially prized by the recipients as having lain for a long time in the Holy Sepulchre at Jerusalem. The Bishop presented to the church an altar, which is to be immediately erected. A band of Meronite Christians were present with their priests as a mark of courtesy. After the services were over, the Bishop and clergy were entertained at an Oriental dinner. The Bishop made a few remarks, saying that he was to leave the city immediately for the West, stopping at Scranton, Pa., Syracuse and Buffalo, N. Y., and Chicago, to consecrate Greek churches. The Syrian Benevolent Orthodox Society of New York, through whose efforts this Syrian Church has been founded, was established about a year ago to help poor and deserving Syrians in this country. Many prominent Syrians in different parts of the land are members of it.

The trustees of Columbia College held a special meeting on Monday afternoon, Nov. 18th. The plans and designs for the buildings on the new site came up for consideration. Those for Schermerhorn Hall, which is to be used for the lectures and laboratories in natural science, were approved and accepted, and the committee on buildings was advised to proceed at once with the erection of the hall. It will be on Amsterdam ave., and will be one of the most northern of the buildings on the site. Plans for the physics building and for that of modern languages were also approved and accepted. The physics building will extend as a southern wing from Schermerhorn Hall, and will lie along Amsterdam ave. The meeting also decided to proceed as rapidly as possible to get plans for three other buildings—the university building, the building for engineers, and the one for chemistry. The first will occupy the middle northern part of the grounds, and will contain the dining hall, the university theatre, and the gymnasium. The building for engineers will be similar to Schermerhorn Hall, and in a corresponding position on the opposite side of the grounds, running along the boulevard. The chemistry building will run south from that for the engineers. The library, as already described in the columns of THE LIVING CHURCH, will occupy the central position of the whole group. It has been decided that besides being used for library purposes, this structure shall for the present be utilized by the department of law, political science, and philosophy. The school of arts will move into the building now standing at 116th st. and Amsterdam ave., which will be called South Hall, and will serve temporarily for the departments of mathematics, Latin, and Greek. A vote of thanks was given by the trustees to Mr. Grant Squires, of the class of '87, for his gift of $1,000. It was decided to devote the income from this fund to sociological investigation for scientific purposes. The prize will be open to competition once every five years. Thanks were also voted to Cornelia A. Atwill for the endowment of two scholarships in the school of arts, known as the Stuart scholarships, in memory of Sidney Stuart, of the class of '80, and Eugene Stuart, of the class of '81. A gift of $10,000 was also received from Samuel P. and Mary Ogden Avery, to be used in behalf of the Avery architectural library, making a total of $25 000 received from this source. The trustees expressed their sympathy for the University of Virginia in its recent loss by fire, and decided to give a number of duplicate books in the Columbia library to that institution.

GENERAL THEOLOGICAL SEMINARY.—Bishop Ferguson, of Cape Palmas, made an address on missionary work in Liberia last week. An address was also delivered by the Rev. Mr. Parsons, of China. Bishop Graves, of Shanghai, was, later in the week, given a reception at Sherred Hall, when he told the students about the vast needs of the celestial empire.

Philadelphia

Bishop Talbot, of Wyoming and Idaho, preached at Trinity church, Oxford, on Sunday morning, 17th inst., in behalf, the work in his missionary district, and the offertory in response to his appeal amounted to $441.28.

In an adjudication in the estate of Henry Freas, $100 were awarded to the Rev. Dr. John B. Falkner, rector of Christ church, Germantown, and the sum of $1,000 to the corporation of that parish.

At the opening of the conference of the American Purity Alliance, on Monday evening, 18th inst., held in Association Hall, the Rev. Dr. W. N. McVickar offered prayers after which Bishop Whitaker made the address of welcome. At the close of the session, Dr. McVickar who is president of the Pennsylvania branch, also addressed the delegates.

On the 19th inst., the Rev. Oscar Stuart Michael, now rector's assistant at the church of the Epiphany, and also in charge of Epiphany chapel, but for several years rector of St. Barnabas', was united in holy Matrimony to Miss Laura Diggle, the ceremony being performed by Bishop Whitaker.

The 22nd anniversary service of St. Timothy's Workingmen's Club and Institute was held Sunday evening, 17th inst., in St. Timothy's church, Roxboro'. The sermon was preached by the Rev. Dr. J. Lewis Parks. On Wednesday evening, 20th inst., the anniversary was duly celebrated and the annual banquet served.

Mrs. Charlotte M. Clark, better known to the literary world as "Charles M. Clay," departed this life, aged 64 years, on the 20th inst., at the residence of her son, the Rev. F. P. Clark, rector of St. George's church, West End, from the effects of a fall she sustained last August. She was the schoolmate and life long friend of the late Mrs. Benjamin Harrison, and was well known personally and by her work in London, Paris, New York, Washington, and the South. The Burial Office was said at St. George's church, on Saturday afternoon, 23rd inst.

The new house of the Brotherhood of St. Andrew, described in THE LIVING CHURCH last week, was formally opened on the evening of the 21st inst. by a reception, at which were present many prominent members of the order, and a large number of their friends. Any man over 18 years of age may become a boarder if he comes with letters certifying to his good character. The rates have been fixed at $4 and $4.50 per week. Already 12 young men have been taken as boarders.

The newly organized Church Club, which will shortly occupy rooms in the Diocesan House, gave its first banquet on Tuesday evening, 19th inst., at the Hotel Bellevue. Over 100 guests and members, including prominent clergymen and laymen of the diocese, were present. Mr. W. W. Frazier, president of the club, presided, and the speakers included the Bishop of Delaware, and Judge Grubb, of Wilmington, who represented the Church Club of Delaware; the Rev. Dr. McConnell, the Rev. J. F. Powers, of Central Pennsylvania; Mr. Silas McBee, of North Carolina; Francis S. Lewis, Esq., late Church advocate, and Bishop Whitaker. Bishop Brewer, of Montana, was also present.

Mrs. Anna Matilda, widow of the late Thomas H. Powers, died very suddenly on the 15th inst. at her country residence, "Ravenswood," Germantown, in her 81st year. She was for many years a member of Holy Trinity parish, and devoted herself to charity. Institutions and individuals were benefited by her gifts, which she lavished with an unsparing hand. Her will was probated on the 22nd inst., the estate being estimated at "$150,000 and upwards." Of this, nearly $40,000 are left to specified charities, to be paid within three months of her death, free of collateral inheritance tax. Of these bequests, the Episcopal Hospital will receive $5,000, and the Church Home for Children, $3,000.

The 6th annual meeting of the Ladies' Italian League was held on Tuesday afternoon, 19th inst., in the church of

L'Emmanuello. The report of the treasurer showed receipts, including subscriptions and donations, $673 26; expenditures, $629 10. The Rev. Dr. W. B. Bodine made a brief address, saying it was evident that success followed the efforts of the League in behalf of the children. The officers elected for the ensuing year are: Mrs. O. W. Whitaker, president; Mrs. C. G. Sower, vice-president; Mrs. L. J. Des Granges, treasurer; Miss E. M. Roberts, secretary. The League was organized as an auxiliary to the regular mission, its aim being not only to instruct the children and prepare them to enter the public schools, but also to raise their standard of morality and train them in habits of cleanliness. The parish building is admirably adapted for all needs of the work, being even supplied with bathrooms, which have been in use for the past five years.

The silver jubilee, or 25th anniversary of the first service of the church of the Annunciation, was observed on Wednesday 20th inst. There were plain celebrations of the Holy Eucharist at 6, 6:45, and 7:30 A. M.; a solemn High Celebration at 10:30. Both the high altar and the side altar were handsomely decorated with flowers and lighted candles, and just outside the chancel were palms. The rector, the Rev. D. I. Odell, was celebrant. Mozart's beautiful 7th Mass was finely rendered by the quartette and chorus, under the direction of Mr. George H. Wells, organist and choirmaster. The sermon was preached by the Rev. Dr. J. W. Brown, rector of St. Thomas' church, New York City, from the text I Cor. xv: 58. The offerings of the day were devoted to the parish building fund. There was a large number of the clergy present from six dioceses; also the Rev. Brother Gilbert, Superior O. B. N., and brother James O. B. N. At 4 P. M., there was a solemn procession when Barrett's *Te Deum* in E♭ was sung; and at 8 P. M., solemn Vespers, with a sermon by the Rev. Dr. T. M. Riley, of the General Theological Seminary. At this service Gonseli's *Magnificat* and Mann's *Nunc Dimittis* were rendered. On each week day thereafter until and including the octave, there were plain Celebrations at 7:30 and High Celebrations at 9:30 A. M., Vespers at 5 P. M. On Sunday, 24th inst, there was a plain Celebration at 7:30; a High Celebration for children at 9; and a solemn High Celebration at 10:30 A. M., the sermon being delivered by the Rev. Canon Knowles, of St. Chrysostom's, New York City; and at solemn Vespers at 8 P. M., the Rev. Father Prescott, of New Haven, Conn., was the preacher. The children's fete occurred on Thursday evening, 21st inst, and the parish reception on Tuesday evening, 26th inst. The church of the Annunciation was founded in November, 1870. The first service was held in a house at the N. E. corner of Norris and Camac sts., Nov. 20th, 1870. The Rev. E. S. Widdemer was appointed priest in charge, and during his incumbency a temporary chapel named the chapel of our Merciful Saviour, was built and given to the parish by the late Robt. B. Sterling, Esq., a member of the church of the Epiphany. In October, 1880, the Rev. Dr. H. G. Batterson was chosen rector, and during his rectorship the new church at 12th and Diamond sts., was built, largely through the gifts of Mrs. Batterson. The clergy house, which adjoins the church, was built during the incumbency of the Rev. N. F. Robinson. In July, 1893, the present rector, the Rev. D. I. Odell, began his duties in the parish.

The annual meeting of the Pennsylvania branch of the Woman's Auxiliary of the Board of Missions was held on the 21st inst., at Holy Trinity church. After an address by Bishop Whitaker, the Holy Communion was celebrated. Subsequently a meeting was held in the parish house, Bishop Whitaker presiding. Mrs. Markoe, representing the Indian Hope of the Woman's Auxiliary, addressed the meeting. She said that the late Mr. Wm. Welsh began the Indian Hope 35 years ago, and it has done much to change public opinion relative to the Indians. The work has been largely for Bishop Hare's diocese among the Sioux in Dakota. Mrs. Nelson spoke on domestic missions. Parish branches are needed in Pennsylvania, only 50 per cent. of the parishes having such branches. Mrs. T. S. Rumney spoke on foreign missions, saying the wants are very urgent, though the money receipts are very small. Mrs Jos. N. Blanchard made a special appeal for missionary work in Mexico. Mrs. G. Woolsey Hodge advocated the cause of the freedmen. Our duty as Christians, as good citizens, and our duty to ourselves, should urge us to educate the colored people. An address was made by Mrs. Hunter, of Raleigh, on St. Augustine's School. A short adjournment for luncheon was taken, and at 2:30 P. M. the services were continued in the church. Bishop Brooke made an address on the work in Oklahoma and the Indian Territory. Bishop Nelson of Georgia spoke on work among the freedmen. He said all talk of colonization of the negro is pure nonsense. The people are here and to stay. It is quite possible to make them valuable adjuncts in the development of this country. Of the 134 counties in Georgia, there are 100 which have no Episcopal church. The next address was by Bishop Graves of Shanghai, who told about the work among the women in China. A great work is being done at the girls' school, and it is best done by Chinese women. The medical work is on a better basis than ever before for both men and women. The closing address was by Bishop Brewer of Montana. The work in Montana is in helpful state and is prospering. He has 17 men at work there, and to keep them, must have from $5,600 to $7,000 more this year.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

A very successful fair was held in St. Philip's parish house, Chicago, lasting from Nov. 19–23, by which $470 was raised to pay off the debt on the parish house. The debt is now reduced to about $150.

The Ven. F. W. Taylor, D.D., Archdeacon of Springfield, has become the instructor in Church Polity and Canon Law at the Western Theological Seminary. He comes each month to hear his class, and deliver lectures. His presence and teaching will be a power for good in this school of the prophets. The Bishop has wisely chosen a successor to Dr. Davenport.

The first Sunday in November being nearest to All Saints' Day, which is really the birthday of the Girls' Friendly Society in America, was appointed by the Central Council to be observed as a day of intercessory prayer and thanksgiving. There were no union services, but a special effort was made to impress upon all branches in the diocese the necessity of observing the day in their respective churches. The following Thursday evening a birthday party was given by Trinity branch, Chicago, in their beautiful parish house, and all were requested to celebrate their own birthday by bringing with them a small silken bag, containing pennies according to the number of their years. Notwithstanding the inclemency of the weather, most of the branches were represented; the house seemed full of girls, the pile of silken bags increasing with each fresh arrival, and a most delightful evening was enjoyed by all present. With some additions recently received from branches who were unable to attend, the contents of the bags amounted to $62 38, which, added to the fund already on hand, makes a total of $117.60 for the proposed G. F. S. home.

PARK RIDGE.—Saturday afternoon, Nov. 17th, a congregation of about 200 persons welcomed the Bishop upon his first visitation of St. Mary's mission (13 miles north-west of the city). The music was well rendered by the vested choir of St. John's, Irving Park, Mr. E. W. Freeman, director. The lessons were read by the Rev. E. M. Thompson, of St. John's. Taking the first Confirmation at Samaria for his text, the Bishop preached a forceful sermon on the Sacramental system, in which he contrasted strongly the educational system of the Church and the prevalent "conversional" methods. A class of nine—six adults—was presented for Confirmation, being the first fruits of less than one year's work of the Church in this suburb. Sunday, Dec. 16, 1834, Mr. A. W. Doran, of the Western Theological Seminary, conducted the first service there. The first Sunday in February, 1895, the Rev. Joseph Rushton and the Rev. E. H. Clark visited the new work, and celebrated the Holy Eucharist. A Men's Club has already been organized, and a Woman's Guild and Sunday school were soon established, and have been doing faithful work since. Owing to unexpected removals the mission has lost, during the past few months, one-fourth of those attached to the church. Financial straits have prevented the purchase of a lot, but so soon as one can be secured free of incumbrance, it is the purpose of the people to build. In the meantime, the services are being held in a hall over the electric light plant.

NORWOOD PARK.—St. Albans', two miles east of Park Ridge, is also in care of the priest in charge of St. Mary's. The Church building there is about to be moved to a more central location thanks to two gentlemen who have offered to meet the expense. When accomplished, it is hoped that this mission will "lengthen its cords and strengthen its stakes."

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—The Rev. Robert B. Wolseley, of De Land, Fla., died Sunday, Nov. 17th, at the Church Home and Infirmary, of a complication of diseases, after an illness of some months. Mr. Wolseley was born in Kilrash, Ireland, in 1847, and received his education in England. He came to the United States in 1868, and entered Nashotah Theological Seminary. After his ordination to the priesthood he was stationed at Waupun, Wis., and then went to Rochester, N. Y. He was also rector of churches at Geneva Lake and Niagara Falls, N. Y. Finding that the climate of the North did not agree with him, he resigned, and accepted the rectorship of St. Barnabas' church, De Land, Fla. Last spring he came to Baltimore, and spent the summer in the Blue Ridge Mountains. In October he returned to the city, and took up his residence at the Church Home. A widow and three children survive him. A short service was conducted by the Rev. Charles A. Hensel, at the Home, and then the remains were removed to St. Luke's church, where services were conducted by the rector, the Rev. Wm. A. Coale, who paid a touching tribute to the memory of the deceased. The interment was made temporarily in the private lot of Llewellyn Miller, in Greenmount Cemetery. In the spring the remains will be taken to Waupun, Wis., for burial.

The semi-annual meeting of the convocation of Baltimore, which comprises Baltimore city and county, and Harford and Carroll counties, met in Christ church, on Tuesday Nov. 19th. About 56 clergymen were in attendance. Bishop Paret presided. The Rev. W. H. H. Powers is archdeacon of the convocation, and the Rev. E. A. Colburn, secretary. The opening service was conducted by the Bishop, assisted by the Rev. Messrs. Edward A Colburn and E. B. Niver. Two business sessions were held in the chapel. The Bishop's charge to the clergy related to the Sacrament of Baptism. He urged that the Church instructions be carried out for public Baptisms instead of having so many private Baptisms as has become the custom. Missions of the diocese were reported upon. The Rev. George C. Stokes gave an account of the progress of a mission established on the York Road, between Waverly and Govanstown, and a subscription amounting to about $800 was taken for the same. Referring to Bishop Paret's choice of this diocese of Maryland as his field of work, after the division of the present diocese, resolutions introduced by the Rev. Wm. C. Butler and seconded by the Rev. J. H. Eccleston, expressing for the convocation a "profound thankfulness that the decision of the Bishop retains him as our own spiritual head and ruler," were adopted. At the afternoon session, the Rev. R. G. Osborne read a paper on "Systematic study of the Holy Scriptures." The Rev. C. A. Jessup opened the discussion, which was closed by the Bishop with the outlining of plans which he has found to be of benefit to him and his class of students. A paper on "Expository Preaching" was read by the Rev. Percy F. Hall, and discussed by the Rev. Messrs. Jesse Higgins and W. H. Milton.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—The feast of St. Martin, bishop and confessor, which fell on Nov. 11th, was observed at St. Martin's church, in accordance with the annual custom of the parish. Three were Celebrations at 7 and 9 A. M., and at 11 o'clock a High Celebration, with procession and sermon. The rector, the Rev. Frederick W. Davis, was celebrant; the preacher was the Rev. George M. Christian, of Newark, and he preached a powerful sermon on the preservation of the Catholic Faith, taking as a text St. Paul's words: "Keep that which is committed to thy trust, * * * * contend earnestly for the Faith." The music of the occasion was Gounod's Mass of the Sacred Heart of Jesus, and was beautifully delivered by a mixed choir. The introit and responses were Gregorian, sung by male voices, and the entire service was exceptionally well rendered. Two Celebrations were held daily during the octave of the feast.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The New England department of the Church Temperance Society held its annual meeting in Trinity chapel. The Hon. W. W. Doherty presided. The secretary, the Rev. S. H. Hilliard, read his report, in which he gave the details of the work carried on by the society. The four coffee rooms cost $600 each, and $3 000 were needed for the winter's work. During the summer tent-services were held in various localities. Addresses were made by the Rev. Thomas W. Nickerson, of Boston, on "The double basis of the Church Temperance Society;" the Rev. William S. Chase, of Rhode Island, on "Rescue work," and the Rev. E. J. V. Huiginn on "Temperance in its effect upon the character." The treasurer's report showed the receipts of the year were $5 769 and expenditure $4.730. At the business meeting Bishop Lawrence was elected president, and the same board of officers was re-appointed.

STONEHAM.—Church services are to be held in this town. The Rev. S. S. Marquis, of Woburn, has found over 20 Church families.

MARLBOROUGH.—The dedication festival of the church of the Holy Trinity was observed, Nov. 17th, with Evensong and a service of preparation. On Sunday, Nov. 18th, the Holy Eucharist was celebrated at 8 A. M., the Rev. William G. Thayer preached at 10:30 A. M., and at the choral Evensong the Rev. Robert Codman, of Boston, gave the sermon. The annual reception took place at the rectory Nov. 20th.

Newark

Thomas Alfred Starkey, D.D., Bishop

The new tower and nave of the church of the Holy Innocents' are nearing completion, and the church will be occupied at Christmas. The vicar, Father Turner, is assisted by the Rev. George H. Fenwick, late of Holy Cross church, New York.

Albany

Wm. Croswell Doane, D.D., LL.D., Bishop

The semi-annual meeting of the diocesan branch of the Woman's Auxiliary was held in St. George's church, Schenectady, Nov. 6th. The rector, the Rev. J. P. B. Pendleton, extended a cordial welcome to the Auxiliary, with regrets from Bishop Doane that he could not be present, but who sent greetings and his blessings upon the work. The Holy Communion was celebrated by the Bishop of Utah and Nevada. A large and enthusiastic assembly listened to the interesting address of Bishop Leonard who detailed, somewhat, the needs of a missionary bishop in the vast territory assigned to him. The Rev. Mr. Hooker ably presented the missionary field of Montana. A few interesting details were narrated of his home in Dillon, where he has built a rectory, in great part, by his own personal labor, where they receive children into their family and educate them in Christian work, which they in turn have already begun to extend to their distant neighbors. Mrs. Hooker also, in a few minutes' talk, gave many touching accounts of the Christianizing effects of this home for children, for which they ask help to carry on the work. The Auxiliary were hospitably entertained by the whole parish in the cordial reception and generous luncheon served. The president, Mrs. F. J. H. Merrill, presided at the business meeting assembled at 2:15 P M A full report of the triennial meeting of the Woman's Auxiliary in Minneapolis was given by the diocesan corresponding secretary, Miss Alice Lacy, who explained the work done by, and expected of, the Woman's Auxiliary to the Board of Missions. There were 20 parishes represented by 113 delegates at this meeting.

Delaware

Leighton Coleman, S.T.D., LL.D., Bishop

On the 6th inst., a very interesting missionary meeting was held in Trinity church, Wilmington. The Bishop presided, and quite a number of other clergy, beside a large congregation, were in attendance. Addresses were delivered by Dr. Driggs, for Alaska, who is one of Delaware's representatives in the mission field; by the Rev. Jos. M. Francis, from Japan; and the Bishop of Northern Texas.

On the following day the annual meeting of the diocesan branch of the Woman's Auxiliary was held in Old Swedes' church, Wilmington. There was a very large and representative gathering of women from the whole diocese, and much interest was shown throughout the day. The Bishop celebrated the Holy Communion, and delivered an address of welcome and congratulation. Other addresses were delivered by the Bishops of Northern Texas, Wyoming and Idaho, and Spokane; Dr. Driggs from Alaska; the Rev. Mr. Francis, from Japan, and the Rev. Mr. Forrester, from Mexico. Luncheon was served in the spacious parish building, where the business session of the Auxiliary was also held, and various reports were read. The following officers were elected for the ensuing year: President, Mrs. Chas. E. McIlvaine; vice-presidents, Miss Rodney, Miss Comegys, Miss Orr; secretary, Miss Hurd; treasurer, Mrs. Wm. C. Lodge.

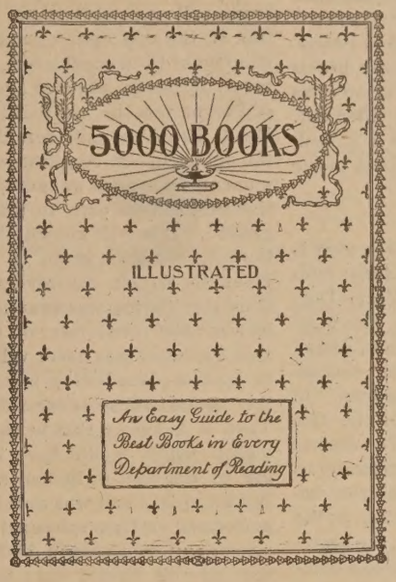
A meeting of the associates of the Girls' Friendly Society was held on the 9th inst., at Bishopstead, when there was a large attendance, and a very interesting and profitable exchange of views was had.

On the 11th inst., the parish house for Immanuel church, New Castle, was formally opened and dedicated. It is a fine old mansion, eligibly situated and admirably adapted for the purposes intended. Rooms have been assigned for the use of the rector, the Woman's Auxiliary, the Brotherhood of St. Andrew, the Girls' Friendly Society, the Altar Guild, and other organizations. On the occasion of its dedication, the building was thronged with parishioners and others. Congratulatory addresses were delivered by the Bishop, the Rev. Messrs. George C. Hall, Geo. S. Gassner, E. R. Miller, A. H. Miller, A. R. Walker. The rector, the Rev. F. M. Munson, made a suitable reply.

Olympia

Wm. Morris Barker, D. D., Bishop

SEATTLE.—While the rector of St. Mark's, the Rev. D. C. Garrett, was absent at the General Convention an effort was made to raise a sufficient sum to purchase a new site for this church in the very centre of the residence portion of the city. As a result of this movement an offering was made Sunday, Nov. 3rd, of over $3,000. The owner of the property desired to sell at the amount raised, while in reality the lots are worth almost twice this sum. As soon as the present church and rectory can be sold, the new building will be begun. Subscriptions aggregating several hundred dollars have already been volunteered.



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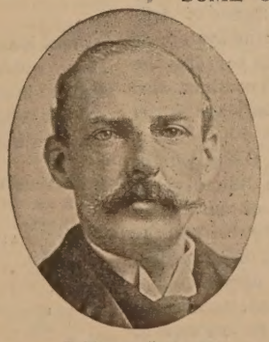

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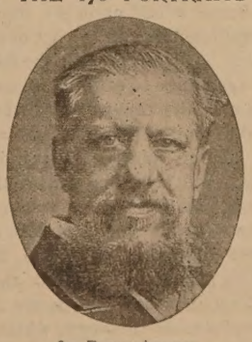

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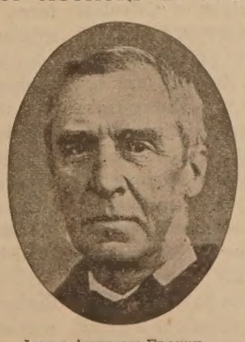

JAMES ANTHONY FROUDE

H. RIDER HAGGARD

The Living Church

Chicago, November 30, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

"Now through her round of holy thought,
The Church our annual steps has brought."

So says the poet of the Christian year. The round of holy thought and sacred service has followed the sun to the completion of his course, and the great pendulum of our planet has swung back along the line of its orbit to the point whence it started twelve months ago. A period of time is closing, a page in the book of our earthly life is about to be turned, and perhaps for some of us there are few if any pages left to be filled out. With the last page turned the volume is closed, and transferred from the records of time to the archives of eternity.

To the Churchman the passing of the year is much more impressively marked by Advent Sunday than by what is known as New Year's Day. It is interesting to note that the Jews also have two beginnings of the year, one the civil, dating from near the autumn equinox, the other ecclesiastical, dating from near the vernal equinox. In both these there is a concurrence with the two great changes of the natural year. The date of our civil New Year is fixed about as arbitrarily as could be. In the early days of Rome the year began on the first of March, December being, as the word signifies, the tenth month. Later, the beginning of the year was placed in the month dedicated to the god Januarius who presided over beginnings. In England, until 1752, when the Gregorian was substituted for the Julian Calendar, the year began on "Lady Day," the Annunciation, March 25th, very near to the beginning of the astronomical year. In France, before the adoption of the Gregorian Calendar (1682) it was New Year's in Soissons on Dec. 25th, and at Amiens on Easter Even. Sept. 22nd was the New Year of the Revolution. Among the Mohammedans it is reckoned from the date of the Hejira, July 16th, though that is nearly a month out of the way. Among such a variety of uses it seems a pity that we cannot have a Christian use for all Christian lands, and surely that would be to count from some fixed day when Advent should begin.

We are glad to note that Dr. Albert Leffingwell of the Massachusetts Society for the Prevention of Cruelty to Animals, is continuing with vigor his crusade against vivisection. In the Boston *Transcript* he exposes the work of the Harvard Medical School and refutes the claim of "priceless discoveries" and painless operations on living animals. Dr. Porter and five other professors having put forth a statement that animals are not vivisected without "narcotics," it is shown to be misleading, since narcotics do not produce insensibility to pain. The drug that is most used is curare, which "destroys the power to move while increasing the power to suffer." Many prolonged and excruciating experiments are proved by records and reports to have been performed without anæsthetics; the hopeless victims were "curarized." No one whose sensibilities have not been utterly benumbed can read the quotations without shuddering, disgust, and indignation. "The trouble with anæsthetics in the laboratory is their liability to cause the sudden death of the animal experimented upon, and this is often most annoying and inconvenient." Spasms of nerve and muscle can be controlled by curare, so the experiment and the agony go on for hours. We do not understand that the writer is opposed to vivisection, absolutely; he is leading a movement to abolish its cruelties, by the use of anæsthetics, and to restrict it to lines within which it may serve some purpose in the progress of legitimate surgery.

Another French ecclesiastic, the Abbe Delasge, has published a pamphlet containing a calm and dispassionate discussion of the validity of Anglican orders. The first section is occupied with the consecration of Archbishop Parker, and few Anglicans have met with more convincing force the current Roman objections. Of course the question of the episcopal character of Barlow is the chief point to be considered. The "supreme argument" formerly adduced against the consecration of Parker was the exploded fable of the Nag's Head. The Abbe considers that the very fact that the opponents of Anglican orders based their argument upon such an incredible invention shows that they did not care to wage battle on another ground. It is well known that the record of Barlow's consecration is not to be found. This has given the Roman controversialists an opening to deny that Barlow was ever consecrated, and so, as he was chief consecrator of Parker, they conclude that the latter was never validly consecrated. But in the first place Barlow is not the only bishop of the period whose consecration is not recorded. Then it is known that he sat in Parliament as a bishop, which would have been contrary to the law of England if he had not been consecrated. But his right to sit was never questioned. He also performed various episcopal functions, ordained priests and consecrated bishops. It is incredible that all this should have taken place without a protest, if it were a fact that he was himself unconsecrated. Even at the time of Parker's consecration, no objection of this kind was raised, though at that time the Roman party was very strong. It is incredible that if Parker had been consecrated by one who was himself unconsecrated, no voice of protest should have been raised. On the contrary, it is certain that the ecclesiastical atmosphere would have been rendered very heavy with criticism and ridicule. Again it is incredible that Elizabeth should have risked the defeat of her most cherished purpose by selecting for this all-important work a man whose ecclesiastical lineage would not bear investigation. Such are some of the points which the Abbe Delasge presents with great force and power of conviction.

Bible Morality in Public Schools

The question of the "Bible in the Public Schools" has lately emerged again in Chicago, in a new form. Stress is laid upon the importance of definite moral teaching as a part of a true system of education. It is urged that the Bible contains the highest teachings of ethics and good conduct, also that the morality taught in it is recognized as the standard among enlightened nations and societies; at least among those which are in the stream of progress. But just here comes the difficulty; the Bible does not develop its system of morals in a scientific way. It does not, like Spencer and the rest, base its ethics on reason, but on authority. To let this appear is to admit the existence of a divine Teacher whose words are final; to let in a whole system of theology, which, in the cant of the day, is to teach "sectarianism." The problem is to have the ethics of Holy Scripture taught, its rules of practical conduct and the like, without enjoining these things on the ground on which they are enjoined in the sacred volume. Morals are to be taught, but not upon the divine basis of morals.

In order to solve this problem, therefore, it is proposed to compile a small volume of Scriptural selections, which shall be "purely non-sectarian," in its character. By non-sectarian, as explained by advocates of this scheme, is meant the exclusion of "the doctrines of theology" and all creeds, *i. e.*, religious beliefs. We shall await with interest the publication of a book constructed on these lines. Such a Bible is likely to deserve a place with a "Bible for Polite Society," or the forthcoming Woman's Bible. The difficulties in the way of taking the morals and leaving the theology seem so great, that we may be permitted to doubt the possibility of effecting anything which will give satisfaction to anybody.

We suppose the Ten Commandments are still considered by the majority of people as containing the fundamental law of morals, but it is evident at once that a book which excludes all theology, must omit the first three Commandments, and perhaps the fourth. Even then there are difficulties. When a child has recited "Thou shalt not kill," he may wish to know who says this? Is it the School Board? or a city ordinance? or an act of Congress? or what authority is it that orders this?

In the New Testament the Sermon on the Mount is generally taken as the starting point and primary statement of Christian morality. But who is this who says: "Ye have heard that it was said by them of old time, but *I* say?" Turn which way we will, theological questions suggest themselves, they are inextricably bound up with Biblical ethics. Possibly the book of Proverbs may be a convenient source from which to draw material, and doubtless texts may be culled here and there all through the sacred volume which, apart from their context, may be made to serve a purpose.

We hardly understand the feeling which leads Christian people to think it a subject of congratulation if a book of such a character as this can be brought into the public schools. It is well that moral principles should be instilled into the minds of children, and if it can be done in this way, the experiment may seem worth trying. But from the Christian point of view, such a manipulation of the Word of God is surely not a thing to be desired.

It is a menace to society that State education should omit all training in morals, and society has a right to protect itself. But the Christian cannot believe that any moral teaching can take deep root or go very far towards molding the character, which takes no account of the divine authority upon which it rests, or the strength of the example of our Lord. It is a vital part also of Christian teaching, that it is not enough to *know* what is right; human nature, without the help of some power beyond itself, cannot *do* what is right.

Dean Hart, of Denver, in a letter to *The Church Times*, quotes the following statistics as indicating that increased advantages of secular education without religious training, seem rather to increase than diminish crime:

In Massachusetts	Cost of Each Pupil	1 Criminal in a Population of
In 1850	$5.70	1,267
" 1880	$14.80	638
In New York:		
In 1850	$3.34	3,754
" 1880	$10 78	731
In Ohio:		
In 1850	$2.02	17,232
" 1880	$14.72	1,694

Making due allowances for a large immigration of the lowest class, "the uniform increase of criminality with the increase of the cost of education is too general throughout the States to admit of particular explanation."

Five-Minute Talks

BY CLINTON LOCKE.

XL.

We are now to begin again the Church Year and to tell off that lovely rosary, Advent, Christmas, Epiphany, Lent, Easter, Ascension, Whitsuntide, Trinity, and all the fasts and festivals which the wise Church arranged long, long ago for our education. No matter what vagaries or views I or any other priest may hold about Advent or Easter, we are forced to read to the people the Scripture lessons and pray the appointed prayers which teach the Church doctrine about them. I cannot, if I am an honest man, stand up and preach from the pulpit that there is no final judgment, and then come back to the altar and pray that "in the last day when Christ shall come again in His glorious majesty to judge the quick and the dead, we may rise to the life eternal." This is a protection no religious body outside the Catholic Church gives its people. Any preacher can harp for a dozen Sundays on the theme, for example, of no individual resurrection, and he can arrange his prayers and cook up his Scripture lessons, and pick out his hymns, so that nothing would appear on the contrary side, but the clergy of the Church must say: "I believe in the resurrection of the dead," "Thou didst open the kingdom of heaven to all believers," "After this lise may attain everlasting joy and felicity."

Advent is so called from a Latin word, *advenio*, "I come back," and is founded on the express words of Hely Scripture, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven," and its object is to keep that coming before the mind. The Church year did not always begin at Advent. For a long time it began at Christmas, and in the Church of England until 1752, it formally began on Annunciation Day, a very appropriate time, but for many centuries Advent has been the real starting point, and surely there could be no better time than just before Christmas to begin the sacred drama of the life and death and rising of our Lord.

You will however take a very narrow view of Advent, if you confine it to thoughts of our Lord's second coming. His first coming, and the world to which He came, must be just as prominent in our minds. He comes whenever there is a crisis in your life which brings Him more clearly before you. He comes in Baptism and the Eucharist. He comes in a very vivid way at death, and He comes to the whole Church in great events, like the fall of Jerusalem for example, which in the New Testament is so dwelt upon as one of His comings, that cursory readers of the Bible mix up what is said about it with His last great coming. Still the coming to judgment is the great Advent thought, and if there be one thing more foolish than another, it is trying to find out when that coming will be. The Bible tells us expressly that no one but God the Father knows that. How then can you find it out? since He reveals it nowhere. But it is amazing how from the very first, Christian people have thought they could guess it. Even the Apostles, as we can see from their Epistles, thought it would come very soon, and in the Middle Ages, once or twice a date was fixed, and while it sobered many and brought them to penitence, it hardened many more, who plunged in all profligacy, saying they would be damned any way, and meant to have a good time while the world lasted. A day was set some thirty or forty years ago by a sect of religionists, and many people made themselves white gowns to go to heaven in, and sat shivering all night on hill tops, thinking, poor deluded souls, that the second Advent would take place that night.

As far as I can see, the world is nowhere near its end. The great body of the Moslems are yet to be brought to a true faith, and the vast company of pagans to be told of Christ, the tremendous battle between good and evil to be fought to a finish; liberty and light to rise over our lands now sunk in political and moral darkness, and fair and just laws everywhere to prevail, but what do I know about it? How can I tell how long or how short a time may be needed to get ready the "fulness of time," before which certainly our Lord will not come. Think how suddenly and unexpectedly changes come now upon the world, not only from physical causes, like earthquakes, fires, pestilences, but from political causes. See, how by a flash of lightning, the whole question of China and Japan and naval warfare changed this very year, and then stop saying that the world cannot be near herend, because there is so much to get ready for it. God can work very quickly. Do not waste your time on the millennum. It is an obscure, fanciful subject, about which reams of nonsense have been written, but which is of no practical importance, and I give the same advice about the place where the judgment is to be. Who knows and who cares whether it is to be the valley of Jehoshaphat or on Cape Cod? Everything in Scripture points to its being in space and not on the earth at all.

Christ's second coming does not mean that He returns here to our level, but that we will be given in our new bodies those faculties by which we can realize His Presence, a Presence which has never left us. He is here, but He comes to us, when with risen eyes we can see Him here. Then again, do not think that by the judgment day is meant exactly twenty-four hours in which the whole awful transaction will begin and end. Day in Scripture, constantly means a time, a period, a phase, and do not confuse realities with metaphors. The blowing of trumpets, the chariots and horsemen, the thunders, the signs in sun and moon, and the stars falling, are all vivid touches in an awful picture which is meant to convey to us deep and piercing convictions of the importance, the dread, the solemnity, of the last judgment. During Advent we will have three papers on the judgment of the thoughts, the judgment of the words, and the judgment of the deeds.

Armenians at our Doors

DEAR LIVING CHURCH:—Connected with St. Paul's, Hammond, Ind., are 40 Armenians who are attendants upon the services. It may be of interest to know how I conduct services for them. A few can understand somewhat the English language; they have their Bibles and Prayer Books. The first Sunday in the month I have early Celebration for them at 8 A. M. They receive fasting—in Armenia they go to Confession and receive absolution before Communion. I cannot speak their language, therefore I cannot hear their confession. They understand that, but they come into the vestry room and I give them absolution; they understand the meaning of what I say.

As I go into the sanctuary they sing a Psalm. Then I commence the Communion Office, and at the proper time I have one of them read from their Bible the Epistle and Gospel. Then they sing the Nicene Creed in their Prayer Book. At the proper time they sing a hymn and the Lord's Prayer and the *Gloria in Excelsis*. They chant Gregorian tones very well, without an organ.

Our last Sunday evening service was a memorial service for the slaughtered Armenians in Turkey. Two of the Armenians led in the service; they know the part of the service a layman can say as well as we do, and it is very doubtful if forty or more men from this country, if they were in Armenia, would sing and say the service of the Anglican Church with as much spirit as the Armenians do in Hammond, Ind.

There is only one woman who is an Armenian, the wife of the gentleman who made the address in the Armenian language. He also read a paper in English on the Armenian Church. He said:

The Armenian Apostolic Church claims to be one of the oldest Christian Churches. It was founded in the first century by the Apostles themselves. A Church of nineteen centuries, never changed and never reformed! And we hope it never will be subject to any alterations, for although changes and reforms are very good things in some respects, they are not so in all cases, especially in religions, and, above all, in Armenia, a country surrounded by Turks, Persians, Kurds, Mohammedans, and heretics, who for centuries past have and still continue to perpetrate the most atrocious crimes, slaughtering and killing the innocent women, children, and men without any mercy, just because they are Christians and not of their own Mohammedan faith. So you see if by hazard the Armenian clergy should make some changes for one moment in their Church, in music, if in nothing else, the people will get used to it, and once started, who can tell what may happen. Habit is second nature, they may some day change their faith also and become Mohammedans for the sake of their lives, which are in danger every day just because they are Christians. For this reason Armenians have kept most sacredly everything in the Church, music and all, unalterable.

The hymns and the Psalms you heard us sing are Gregorian music. That was the kind of music the old Christians used to sing in their churches, and that was the kind of music your forefathers used to sing in their churches. As I said before, the Armenian Apostolic Church has never changed anything, and kept everything as it was given to them by the Apostles, and although its language and music are strange to you, but the service, the prayers and its foundations are, I may say, same as the Anglican or the Episcopal Church. For this reason they are gathered here tonight to pray in their own language in their church as they do every Sunday at a certain hour.

Then followed an address by the priest, interpreted by one of the Armenians.

There are 300 Armenians in Chicago, and about 50 in Waukegan, Ill. The Armenians go to Confession, but will not go to the Roman Church.

The first Sunday in December, D. V., I will have evening service in the Armenian language. Perhaps some of the Chicago clergy or laymen would like to attend this service, and I would like to have some of the Brotherhood of St. Andrew come. There is a great and a good work for them to do among the Armenians in Chicago; assist them in worshiping God in their own language from their own Bible and Prayer Book. Their Prayer Book is as full of the Bible as ours, and they love it as dearly as we do ours.

The fare from Chicago to Hammond one way is 20 cents. Wabash ave. and Cottage Grove ave. or elevated cars at 64th st. connect with electric street cars to Hammond. From the foot of Wabash ave. to Hammond takes nearly two hours. If any of the clergy come, please bring vestments. The service will be one hour. The cars leave every five minutes for Chicago.

GEORGE MOORE,
Priest in charge.

The Church of England

FROM OUR SPECIAL CORRESPONDENT

Nov. 6th, 1895.

The Church Congress was not a failure, as many had predicted, nor on the other hand was it an unqualified success. The number of tickets sold was up to the average of recent years, but the attendance, even at some of the principal meetings, was deplorably scant, and throughout the Congress week there was a lack of enthusiasm and swing. But if not brilliant, it was, as the Bishop of Norwich claimed, a solid and useful Congress. The speeches were better to read than to hear, and the report will be as useful a volume of reference as any of its predecessors. Chief among the fruits of the Congress has been the Archbishop of York's noble sermon on reunion at the opening service. It was a vindication of the position of the Anglican Communion in regard of the papal claims, an appeal for work and prayer for reunion, however little such effort may seem at the time to be likely to effect, and an expression of the belief that the reunion of Christendom can best be approached from the Anglo-Catholic standpoint. His Grace's sermon would not perhaps commend itself to those who believe that the gains of the Reformation period were not counterbalanced by losses. "It was," he said, "initiated and carried on by fallible men; and in the storm and stress of the sixteenth century they may have sometimes missed their course, and perhaps cast out too hastily some of the precious lading of the ship." Nor is it to be expected that all will take in the right spirit his warning against "the temptation of our peculiar position, which is to self-complacency, and to a tacit assumption that we have attained to a final settlement of belief and worship. . . . If we are ever to occupy a prominent place in the promotion of the reunion of Christendom we must have courage to deliver ourselves from all that is narrow and unnecessarily exclusive, either in our belief or in our practice, or else we shall certainly fail." *The Church Times* speaks of the Archbishop's sermon as "the most statesmanlike utterance on this engrossing subject which has yet been delivered from the bench of English bishops; and if we may regard it as a semi-official declaration of the Archbishop of the Northern Province, it will not fail to encourage those whose efforts towards reunion may have been damped by the colder declaration which proceeded from Canterbury." The English Church Union held a large meeting for the discussion of reunion problems during the Congress week, at which Lord Halifax was the principal speaker. An organ-

ized knot of Protestant rowdies who always attend the Congress with the express purpose of interrupting Catholic speakers, tried to break up the meeting. But no one took them at their own valuation, or supposed that they represented any but themselves, and when they had exhausted the patient good humor of the meeting, they were quietly but firmly suppressed. At a Congress meeting on the same subject Lord Halifax received an ovation, and the Low Church Dean of Norwich, who had the bad taste to deliver a personal attack upon him for his visit to Rome, was received with every mark of disapproval. Altogether the Congress has focused the attention of Church people on the question of Christian unity. The next Congress is to be held at Shrewsbury, where it ought to be a distinct success. Shrewsbury is a railway centre, upon which all the Welsh trunk lines converge, and is easily accessible from the great towns of the North and the Midlands.

The obituary of the month includes the names of two who will be widely mourned. The very sudden death, on his travels, of Dr. Durnford, in his ninety-third year, deprives the diocese of Chichester of a bishop whom Churchmen of all schools respected and trusted. He was hard-working and active to the last, and with the years of a nonagenarian he kept the heart of a child. He was a moderate High Churchman, but he was scrupulously fair to all who worked hard in their parishes, and his strict impartiality and active sympathy enabled him to act as peace-maker in many a parish where the relations of priest and people were strained. He had a marvelous memory for faces, and, like the Prince of Wales, he is credited with never having forgotten anyone who had ever been introduced to him. He was very liberal, and many of the poorer clergy of the diocese are indebted to him for aid conveyed in the most secret and delicate ways.

More widely known is the name of Mrs. Alexander, the wife of the Bishop of Derry, who has just succumbed to a long illness. Wherever the Anglican Communion extends, there her hymns for children are known. They are instinct with a more accurate theology than that of the most modern hymnologists, and their poetical value may be gauged by Lord Tennyson's appreciation of their worth. The Bishop of Derry is a poet of no mean order, and his son shares the gift which both his parents possessed.

One of the great functions of the month has been the consecration of the chapel of Selwyn College, Cambridge. Selwyn was founded in 1882, that it might be to the University of Cambridge what Keble College is to Oxford, a college where Churchmen may pursue their university course under the direction of a staff of Churchmen, and within certain limits of economy. Now that the older colleges of the universities are to a great extent secularized it has become immensely important that Churchmen should have at least one college where the older and better traditions of the university might survive, and where the Church may still have some share of influence and control. Selwyn has not yet been accorded by Cambridge the full recognition which Oxford has granted to Keble. Nor has she found a family of merchant princes to do for her what the Gibbs family has done for Keble. Within ten years of its foundation Keble had become possessed of a chapel costing $500,000, to say nothing of other college buildings on an equally generous scale. Selwyn has had to wait longer, and her chapel is not a single gift, nor is it in every particular complete. But she has it at last, and it is a noble building, which may well take rank with the chapels of the older colleges. It was dedicated on Oct. 17th, the 54th anniversary of the consecration of the great missionary bishop in whose memory the college was founded. The Bishop of Ely performed the ceremony, in the presence of the Primate, and of ten other prelates. The ceremony was not elaborate, but it was dignified, and strictly in accordance, so far as it went, with mediæval precedent. The Archbishop of Canterbury who is visitor of the college, preached on the character of Bishop Selwyn, as exhibiting the strong points of the English Church. The chapel is of red brick and white free-stone, designed by Sir A. Blomfield, on lines of Tudor character, of which the older college chapels present examples. The gifts for the interior furnishing are very numerous and beautiful. The altar and its white frontal are the gift of the bishops of the Anglican Communion, and Mr. Gladstone has given a large bell. The chapel has cost about $55,000, of which one of the tutors of the college has contributed $15,000. The present master of the college, Bishop J. R. Selwyn, late of Melanesia, is the son of the first Bishop Selwyn. The college owes indirectly much of its success to Dr. Talbot of Keble College, under whom the Hon. and Rev. A. T. Lyttleton, the first master of Selwyn, learned the methods of wise government which have made both colleges powerful influences for good in their respective universities.

On St. Luke's Day, in Westminster Abbey, Dr. Talbot was consecrated to the see of Rochester, and the Rev. W. W. Cassells as Bishop in Western China. One, the hundredth bishop in succession from Justus, the first Bishop of Rochester; the other, the first Bishop of his jurisdiction, on the other side of the world; one to minister among millions at home, the other among millions of heathen abroad. A contrast, and a striking illustration of the life, vigor, and growth of the Church which Justus, the companion of St. Augustine, helped to plant in Britain.

The remarkable work of Father Dolling has entered upon another stage, and the congregation of St. Agatha's, Landport, has at last a permanent church. Fr. Dolling has had one of the most difficult populations to deal with that any man can have. Landport is a district where all the scum of a large seaport collects, and where vice and drunkenness have long had undisputed sway. About 13 years ago Winchester College planted a mission there, and Fr. Dolling, who had previously gained experience in East London, is the second mission priest. By the unfaltering preaching and practice of the Catholic Faith, and the use of the most unconventional methods to get hold of the rougher elements of the population, he has gathered round him out of the poorest and lowest classes a congregation unequalled perhaps by any in England for its fervor and devotion. It has long outgrown the old mission chapel, and though Fr. Dolling has been very unwilling to run the risk of interrupting the continuity of the mission work by building a church which would of necessity be rather more formal and conventional, and possibly less attractive to the people than the old mission chapel, he was at length forced to provide more accommodation for his flock. Winchester College, and friends of the mission in all parts of the world, have helped him to erect a large basilica, of Lombardic type, simple and spacious, to hold about 800 people, with capacity for enlargement. Thither the priests and congregation of St. Agatha's removed on Oct. 27th. It is greatly to be regretted that the new Bishop of Winchester found it impossible to grant a license for the new church until he had come to a decision respecting the legality of a third altar, above which were some simple tablets commemorating the faithful departed of the mission district. His refusal to grant a license almost had the effect of delaying the opening function, but a compromise was arrived at, and for the present the altar is screened off, until the Bishop gives his final decision. It would indeed be a calamity if the incident involved the resignation of Fr. Dolling, but he feels that any decision which might seem to compromise his teaching would weaken his position in the district and render his resignation inevitable. It is told of the Bishop of London that a newly consecrated prelate recently asked his advice about the suppression of some point of ceremonial in a church of his diocese. "I never interfere unless I'm compelled," said the Bishop of London, with his customary directness, "and if you are a wise man, you won't either." The Bishop of Winchester will not prove himself a wise man if he upsets the quite exceptional work of Fr. Dolling on a merely technical point which presented no difficulty to his predecessor. One of Fr. Dolling's social methods is to keep open house. Any one who wills may dine with him, and his guests are drawn from every rank of life. One may see at his hospitable table a peer of the realm sitting next a convict just out of prison, or a blue-jacket *vis a-vis* with a merchant. All are equally welcome. His popularity among his people is unbounded, but when he first went to the district his life was more than once in danger from those who had suffered by his successful efforts to suppress open vice.

The Bishop of Hereford has had what is probably a unique experience. Meeting his diocesan conference for the first time, he took occasion to expound at great length his belief that the Welsh Church would profit greatly by Disendowment. Whereupon the conference, without a dissentient voice, lay or clerical, re-affirmed a previous emphatic protest against any scheme of Disestablishment. On the following day the Bishop delivered himself of some abstract theories with regard to Church schools, and the conference, again with absolute unanimity, passed a resolution adverse to his view. The Bishop, as schoolmaster and head of a college, has all his life been accustomed to obedience, and the experience of finding himself on two occasions in a minority of one, among men who had passed their lives in full view of the questions presented to them, must have been not a little galling. He certainly deserves credit for his honest advocacy of his views. The secular press calls upon him to resign, as being entirely out of touch with clergy and laity alike. But ecclesiastical theorists have often modified their theories on their elevation to the episcopate, and the Bishop of Hereford might well be allowed a little more time to re-consider his theories in the dry light of facts.

Letters to the Editor

"CHRISTIAN SCIENCE"

To the Editor of The Living Church:

There was recently placed in my hands what I think may fairly be called the "Christian Science Bible." The title of the work is "Science and Health." It is the composition of Mrs. Eddy, the high-priestess of the cult. On page seven is given the fundamental propositions and metaphysics of their so-called "science."

"The fundamental propositions of Christian Science" are, as Mrs. Eddy says: "1. God is all. 2. God is good; good is mind. 3. God, spirit, being all, nothing is matter. 4. Life, God, omnipotent good, deny death, evil, sin, disease; disease, sin, evil, death, deny good, omnipotent God, life."

Which of the denials in proposition four is true? Both are not, cannot, be true. According to Scripture, God is true, "and every (mortal) man a liar."

"The metaphysics of Christian Science, like the rules of mathematics, prove the rule by inversion. For example: there is no pain in truth, and no truth in pain; no matter in mind, and no mind in matter; no nerves in intelligence, and no intelligence in nerves; no matter in life, and no life in matter; no matter in good, and no good in matter."

I think that I might well repeat the words of an editorial comment of THE LIVING CHURCH, having reference to the "treatment" of a patient by a Mrs. Stebbins who testified under oath that she was "a Christian Scientist." "If ever there was more inanity and silliness expressed by the same number of words, we confess that we have never seen it."

I wish particularly to call attention to the passage of Scripture that is inserted in the midst of the so-called propositions and metaphysics. Being so inserted, it would seem that such passage must sustain a very vital relation to such propositions and metaphysics. Turning to the third chapter of St. Paul's Epistle to the Romans, I find these words: "For what if some did not believe? Shall their unbelief make the Faith of God without effect? God forbid; yea, let God be true, but every man a liar; as it is written, that Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged."

To my mind, these so-called "Christian Scientists" might well ponder the words of St. Peter, when he says: "And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul, also according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." H. A. S.

Brighton, Mich.

THE SPELLING OF THE HOLY NAME

To the Editor of The Living Church:

Either I made a stupid blunder or your proof-reader has done it for me.

The sentence, "Strangely enough I find one departure which is indeed striking, 'In Jesu's power, in Jesu's love,' should have been 'In Jesus's power, in Jesus's love.'"

W. T. W.

To the Editor of The Living Church:

Will you accept a few words from a layman in respect to the spelling of the Holy Name? It seems to have escaped the attention of some of your correspondents that the word Jesus is a Latin noun of the fourth declension, making Jesu in all its cases except the nominative and accusative. The world is spelled thus in the Vulgate and in the Latin Testament of Beza—in the nominative on almost every page of the Gospels; in the genitive, Acts iv: 30; in the dative, Matt. xiv: 12; in the accusative, Acts viii: 37; in the vocative, Mark x: 47; in the ablative, Acts vii: 45. These are but a few of the instances of several of these spellings.

Whether it conforms to grammatical accuracy that a Latin proper noun should be used in English composition, prose or verse, in its oblique cases, appears too absurd for discussion. If it be conceded, why not retain this one throughout the text of the New Testament in its several Latin forms, and all the accusatives of the various persons Paul saluted in his Epistle to the Romans, mentioned in its last chapter? Metrical euphony is one thing, and grammar and good taste are other things, and while poetical liberty is allowable, it should not be permitted to degenerate into that license which would be destructive of them all. To scatter Latin datives and vocatives through English text, looks too much like "covering the Roman arches of triumph with Greek inscriptions, or commemorating the deed of the heroes of Thermopylæ in Egyptian hieroglyphics." Your correspondent, Mr. Webbe, thinks it would be unjust to the "saintly John Wesley" to charge him with "ignorance" or "Romish tendencies" when he wrote the hymn, "Jesu, lover of my soul." Whether Mr. Wesley may be justly charged with "ignorance or Romish tendencies" will depend on a knowledge of particular facts in his life and expression of his opinions. He must certainly be acquitted of the charge so far as the writing of this hymn is concerned, since it was composed by his brother Charles, as may commonly be seen in any collection of sacred lyrics where it is found, and particularly in the list of hymns and their authors printed in the last edition of the Church Hymnal. And permit me to say further, in all kindness, that it is not obvious why Mr. Webbe should regard two "ss" coming together as "barbarous," when he has three of them coming together before his own name at the close of his article.

A LAYMAN.

RE-UNION

To the Editor of the Living Church:

May I be permitted to re-inforce your admirable editorial on "The Wisdom of William White," by some extracts from the preface to a sermon by Dr. Nook, vicar of

Leeds, penned about fifty years ago? Especially, as "our isolated position" is harped upon in an article re-published in the September number of *The Church Eclectic.*

Eminently, a man of practical common sense, his zeal for the cause of Christ bore such fruits that the Dean has been called "the greatest Anglican priest of the century."

As to "our isolated position," if by this be meant our standing apart from idolatrous Rome, it should be remembered that the Roman communion does not embrace the majority of Christians; the Eastern Church, like the Church of England, holding no communication with the Roman see. And instead of being surprised at our "isolated position," we should look to the prophetical Scriptures, and from them we may be led to the conclusion that ere the end cometh, the true Church will be so reduced in numbers, that faith, true Christian faith, will scarcely be found on earth. Our God forewarns us in 2 Thess. ii: 3 11.

After a careful discussion of this prophecy (which the events of fifty years, with their Disestablishment movements and their parliament of religions, singularly confirm) the Dean goes on to say: "Such being the word of prophecy and such the condition of the world, it seems, as I have said, more expedient for us of this generation to be putting our own house in order, than to be indulging in vain desires to put together again the broken fragments of the Church universal. It is rather for the purity and perfecting of our own branch of the Church Catholic, than for union with other branches, that we must labor. Whatever divine work has once been destroyed by man can never by man be re-constructed, and the restoration of unity in the Church we can hardly expect before the coming of our Lord. Let us seek to prepare our own Church, that she, amid the faithless may be faithful found, when the apostacy is almost universal; let us seek to prepare her children, by an increase of holiness and of true religion, for the impending persecutions of anti-Christ; let us seek to prepare her that she may be the holy place where Faith may still be found when our Lord shall come. In the isolated position of their Church, Anglicans, therefore, see no difficulty, however they may lament the fact that Rome, by her idolatries, has caused a division in Christendom; for the guilt of the schism we charge upon Rome." (Nook's Sermons on Various Occasions. Sermon V.)

W. ALLEN JOHNSON.

Middletown, Nov. 18, 1895.

WHEN DOES ADVENT BEGIN?

To the Editor of the Living Church:

Of course there is a certain amount of sweet reasonableness in what your correspondent, W. W. Raymond, says on this subject. But if St. Andrew's Day is to be considered the first day of Advent, this year, because it is the first festival of the Christian year, must the rule be changed next year, when it follows instead of precedes the first Sunday in Advent? If a fixed festival is to mark the commencement of a season that depends, not on it, but upon a greater festival, does it not seem that the lesser rules the greater? The beginning of Advent depends not upon a minor festival because that happens to be the first in order of the minor festivals, and is placed upon a day that may fall just before the first Sunday in Advent, but upon the feast of the Nativity. The very great probability is, that the season of Advent was observed long before the feast of St. Andrew began to be observed, and that it was never, in any way, connected with, or dependent upon it, at any time.

This will become the clearer, when one remembers that while East and West, Greek and Latin, observe St. Andrew's Day on Nov. 30th, yet the Greek observes a forty days' fast before Christmas, as it does before Easter. This would appear to have been the rule of the West, also, in primitive times. That being the case, the feast of St. Andrew would fall far within the Advent season, then, as it falls just within now, one-half the time. A feast that falls both within and without a given season cannot be said to mark the commencement of that season.

JOHN WILLIAMS.

Omaha, Nov. 23rd.

To the Editor of the Living Church:

In your issue of to-day the Rev. W. W. Raymond tells us that "Advent begins with whatever day of the week is Nov. 27th, and continues exactly four weeks," and further that "St. Andrew's Day is in Advent." I am very fond of positive statements; but when I hear them, I like to know upon what authority they stand. Will Mr. Raymond kindly give his authority for the above statements? Having occasion a day or two ago to speak of St. Andrew's Day and Advent, I said that Advent began the fourth Sunday before Christmas, and consequently might begin as early as Nov. 27th, and as late as Dec. 3rd, and that this would bring St. Andrew's Day sometimes at the beginning and sometimes at the end of the Christian year. If I am wrong I want to correct myself. It is true that in the Greek Church Advent begins on a fixed date, Nov. 15th, and at one time in France began on St. Andrew's Day, Nov. 30th, (see Schaff-Herzog Encyclopædia, vol. 1, p. 30), but that the date is fixed for us otherwise than on the fourth Sunday before Christmas, I have not yet been able to learn.

I am a little surprised, Mr. Editor, when such correct information may be had, as Mr. Raymond presumes to give, that *The Living Church Quarterly* and "The Christian Year Calendar," both usually so correct in these matters, should not begin the Christian year with Nov. 27th. I find, however, no indication of this in either one. In "The Christian Year Calendar" for 1896, which is before me, and is supposed to begin the Christian year, I find Nov. 27th passed by, St. Andrew's Day not mentioned, and Dec. 1st put down as the first Sunday in Advent, certainly indicating this as the beginning of the Christian year.

PAUL F. SWETT.

Detroit, Mich., Nov 23, 1895.

CHANGES FOR THE BETTER

To the Editor of the Living Church:

Your periodical issue, Nov. 9th, is especially interesting, and I thank you for its helpful news.

I read "A Contrast" with gratitude to Almighty God for the change which has taken place in the conduct of the liturgy and ritual of our branch of the Catholic Apostolic Church.

FRED. T. BENNETT.

Santa Fe, N. M.

THE P. E. NAME

To the Editor of the Living Church:

Anent the discussion regarding the changing of the name of the Church, or dropping Protestant Episcopal, allow me to give your readers an instance showing its necessity. Recently an Englishman who had been living for years only four miles from Dyersville, was a pall-bearer at a funeral in Christ church. It was the first time he had ever been in the church. The next Sunday I noticed him in the congregation, and after service he came to me seemingly much excited, and said that it was the same as the Church of England, in which he had been baptized and confirmed and admitted to the Holy Communion. He said that he had no idea that the mother Church was here. He had heard of the Protestant Episcopal but thought it was something like the Methodist Episcopal. He is now a regular attendant at the services.

W. M. PURCE.

St. George's, Farley, Ia.

Personal Mention

The Rev. A. A. Pruden, rector of Radford Parish, S Va., has accepted the charge of St. Phillip's church, Durham, N. C.

The Rev. William White Hance, curate of St. John's church, Ogdensburg, N Y., has accepted appointment as missionary in charge of Gloria Dei church, Palenville, N. Y., diocese of Albany, and will assume charge there upon the first Sunday in Advent.

The Rev. Mr. Martin who was ordained by Bishop Whittle a short time ago, takes charge of Buck Mountain church and the chapels in the vicinity of Charlottesville, Va., which were served until recently by the Rev. A. G. Grinnan.

The Rev. Arthur C. Thompson of Tappahannock, Va., has accepted a call to the church of the Resurrection, Fern Bank, Ohio.

The Rev. W. E. Evans, D.D., rector of Trinity church, Columbia, S. C., has accepted the charge of St. Paul's church, Petersburg, S. Va., to succeed the Rev. Dr. Hains, who resigned recently on account of ill-health.

The Rev. Berryman Green, rector of St. James' church, Leesburg, Va., has accepted a second call to Christ church, Alexandria, Va.

The Rev. Hunter Davidson, assistant minister of Christ church, Brooklyn, N. Y., has accepted a call to the rectorship of the church of the Good Shepherd, Augusta, Ga., and will take charge on the first Sunday in Advent.

The address of the Rev. G. A. Chambers is now Pierre, S. Dak., instead of as heretofore, Bismarck, N. D.

The Rev. C. Fenner, of Devil's Lake, N. D., is now secretary of convocation in place of the Rev. G. A. Chambers, removed to South Dakota.

The Rev. T. Cory-Thomas, rector of Grace church, Ishpeming, Mich., has been elected president of the Standing Committee of the new diocese of Marquette, (Mich). Communications for the same should be so addressed.

The Rev. John J. Elmendorf, S. T. D., has resigned the chaplaincy of Kemper Hall, Kenosha, Wis. His address is 862 Warren ave., Chicago, Ill.

The Rev. G. F. Patterson, formerly of St. John's church, Clinton, Iowa, has accepted the rectorship of Calvary parish, Sedalia, W. Mo. Address 203 East 7th st.

The Rev. J. T. Hargrave has resigned Trinity church, New Haven, and St. Bartholomew's, Scottdale, diocese of Pittsburgh, to take work at Woodbury, Conn., and will enter upon his new field of labor Dec. 1st.

The Rev. F. W. Raikes has resigned the rectorship of Emmanuel church, Emporium, and has accepted that of the church of the Holy Cross North East, diocese of Pittsburgh, and will enter upon his duties there in Advent.

The Rev. James B. Halsey, an assistant at St. Timothy's church, Roxboro, Philadelphia, has accepted a call to St. Mark's cathedral, Salt Lake City, Utah.

The Rev. John P. Hubbard has changed his residence to Morr st., Germantown, Philadelphia, Pa.

The address of the Rev. G. Livingston Bishop is now The Rectory, Paoli, Pa.

Ordinations

Nov. 12th the Bishop of Colorado advanced the Rev. David Henry Clarkson to the priesthood, in the church of the Good Shepherd, Colorado City, Colo. The sermon was preached by the Rev. J. W. Ohl. The candidate was presented by the Rev. Philip Washburn. Mr. Clarkson continues in his work at Colorado City.

Died

BROWN.—Entered into rest at Geneva, Neb., on Sunday, Nov. 17, 1895, the Rev. W. T. Brown, deacon, aged 26.

COCHRAN.—Entered into life eternal, from her home at Sewanee, Tenn., on Sunday afternoon, Nov. 3rd, 1895, Mrs. Eleanor Harrington Cochran, eldest daughter of the late Rt. Rev. Alex. Gregg, Bishop of Texas.

"Thy Name, O Jesus, be forever blest. Alleluia."

GIBSON.—On the 15th of November, Annie S Wingerd, wife of the Rev. Isaac Gibson, rector of St. John's church, Norristown, Pa.

CORK.—Entered into rest on Sunday, Nov. 17th, at Orange Lake, Fla., Mrs. Emma Amelia Cork, beloved wife of Mr. C. S. Cork. Born at Bexley Heath, Kent, England, Nov. 7th, 1843.

"Blessed are the dead who die in the Lord."

Appeals

THE legal title of the General Board of Missions is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in twenty-one missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

By the action of the late General Convention additional responsibilities were put upon the Board, which will require increased offerings immediately.

The Advent and Epiphany Appeal is now ready for distribution. Offerings in all congregations for Domestic Missions are urgently requested early in the Advent season.

Remittance should be sent to MR GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D D., general secretary, Church Missions House.

APPEAL FROM ST. ALBAN'S PARISH, WEST SUPERIOR, WIS.

The city of Superior, situated at the head of Lake Superior, in the diocese of Milwaukee, embraces an area of 33 square miles, and has a growing population from an influx, now temporarily stayed, of over 26,000 at the last census.

In this coming metropolis of the Northwest our Church has but one priest in active service in the whole city.

We desire to buy land and build a church in West Superior, where 20,000 of our whole population is centred, but where our Church as yet owns not so much as one foot of ground.

We have $500 on hand, and are now working hard to add to this sum by every means in our power. Will you assist us?

We also solicit fancy articles and other useful needle work for our counters, at a proposed sale, to increase our funds for building. Address MRS. E. C. KENNEDY,

Directress of St. Alban's Ladies' Guild,
West Superior, Wis.

MILWAUKEE, WIS, Oct. 24th, 1895.

This is a good work, and fully deserves to be encouraged. The people of St. Alban's are earnest and have survived the most serious misfortunes in the recent financial cyclone which swept over Superior. They want to buy land and build a good church and this is a ripe opportunity. We ask outside help for them for the reason that they are so well determined to help themselves also. ISAAC L. NICHOLSON,

Bishop of Milwaukee.

Church and Parish

SOLO organist and choirmaster, experienced in the organizing and training of vested choirs, desires position in a parish wanting a true standard of Church music. Churchman, and A 1 references. Address G. B., care LIVING CHURCH.

A CLERGYMAN, without family, desires a parish, or other Church work in any of the Southern States, east of the Mississippi. Address X., LIVING CHURCH.

STRANGERS and invalids desiring to winter in Florida can have advice and instruction. Address, THE GUILD OF THE STRANGER, St. Barnabas' church, De Land, Fla.

CHURCH ARCHITECT.—John Sutcliffe, 708 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

LEFFINGWELL GENEALOGY

In the preparation of this work it is desired to obtain the name and address of every person of the name of LEFFINGWELL in the United States. If any of our subscribers, particularly residents of cities and towns, will take the trouble to copy and send us such addresses, we shall esteem it a favor. The only places in regard to which we do not need to hear are the cities of New York, Brooklyn, Philadelphia, Boston, Minneapolis, and Chicago. Address the editor of THE LIVING CHURCH.

The Editor's Table

Kalendar, November, 1895

1.	ALL SAINTS' DAY.		White
3.	21st Sunday after Trinity.		Green.
10.	22nd " " "		Green.
17.	23rd " " "		Green.
24.	Sunday next before Advent.		Green
30.	ST. ANDREW, Apostle.	Red.	(Violet at Evensong)

Verbum Supernum Prodiens

MORNING HYMN IN ADVENT. AUTHOR UNKNOWN. 8TH CENTURY

Rom. xiii: 11.

To earth descending, Word sublime,
Begotten ere the days of time,
Who cam'st a Child, the world to aid,
As years their downward course display'd:

Each breast be light'ned from above,
Each heart be kindled with Thy love;
That we, who hear Thy call to-day,
At length may cast earth's joy's away:]

That so—when Thou, our Judge, art nigh,
All secret deeds of men to try,
Shalt mete to sin pangs rightly won,
To just men joy for deeds well done—

Thy servants may not be enchain'd
By punishment their guilt has gain'd;
But with the blessed evermore
May serve and love Thee, and adore.

To Him who comes the world to free,
To God the Son all glory be;
To God the Father, as is meet,
To God the Blessed Paraclete. *Amen.*

St. Andrew of Bethsaida, Apostle and Martyr

"And now where'er
St. Andrew's holy cross we see,
In royal banner, blazon'd fair,
Or in dread cipher, holiest name, of Thee,
A martyr'd form we may discern,
There bound, there preaching; image meet
Of One uplifted high, to turn
And draw to Him all hearts in bondage sweet."

Lyra Innocentium.

Picture to ourselves the country on the east side of the river Jordan, near to Bethabara, that place of old-time historic interest, where Gideon bade the Ephraimites to waylay the hosts of Midian in their flight. For months past the people had been flocking to the spot to hear the preaching of St. John the Baptist, the prophet of the desert. He now stands beside the river, a tall, gaunt figure, clothed in rough camel's-hair, and girded about the waist with a leathern thong. By him are two of his disciples, one of whom is St. Andrew, of Bethsaida. Their conversation is of no trifling import, and as they talk, there passes near them One whose face bears a heavenly impress. He has recently been in conflict with the powers of evil, and has conquered them; and His soul is strong because of the victory. He has also lately been in communion with the holy angels, and they have ministered unto Him. Filled with the Spirit and rapt in pious devotion, the prophet of the wilderness gives utterance to his heartfelt adoration in the words of the *Agnus Dei*, with which the Church to-day worships Christ upon His altar throne: "Behold the Lamb of God!"

Striking is the contrast between the two prominent figures. The stern ascetic, in his homely garb, with his dark Nazarite locks falling upon his shoulders, claiming almost no personality for himself, feeling that he is only a "voice crying in the wilderness," his mission being but to prepare the way for the coming of the Son of God. And our Lord, clad in the usual white tunic of the times,* the colored shawl or scarf tied about Him, and over His shoulders the striped pallium worn by the Orientals. His fair hair falls about His neck, and His mild but powerful blue eyes, look beyond the veil that hangs between us mortals and the glories of the unseen world. The attraction is irresistible, and St. Andrew and the other disciple follow our Lord, though unbidden. But He turns to them and says: "What seek ye?" And they answer: "Rabbi, where dwellest Thou?" "He saith unto them, come and see. They came and saw where He dwelt, and abode with Him, for it was about the tenth hour."

*See Cutts' "Life of our Lord."

We now discern a characteristic of St. Andrew which Christians would do well to emulate to-day. For, not content to possess alone this new blessedness, this intercourse with the Lord, he seeks for one of his own kin to share it with him. "He first findeth his own brother Simon, and saith unto him: We have found the Messiah, which is, being interpreted, the Christ, and he brought him to Jesus."

From the Gospel narrative we learn that St. Andrew and St. Peter returned to their avocation, that of fishermen, and this first interview was but a preliminary one. But this call, with that, on the following day, of St. Philip of Bethsaida and Nathanael, was the beginning of the Saviour's gathering His disciples about Him. Some time after this, we read (see St. Matthew iv) that the Blessed Jesus, as was His wont, walked along the shore of the sea of Galilee, probably between Capernaum and Bethsaida, for they were both among "the nine white towns that sat beside His lake." The miniature sea was alive with scudding white sails:

"And merchant ships of Ghor and fisher-boats,
From green Bethsaida and Chorazin drove
Pearl furrows in the sapphire of its sleep."

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew, his brother, casting a net into the sea, for they were fishers. And He saith unto them: Follow Me, and I will make you fishers of men, and they straightway left their nets and followed Him." We cannot suppose for a moment that St. Andrew and St. Peter had forgotten their first interview with the Christ, but He had not yet bidden them leave the world and its pursuits. So even now, some He draws gradually to Him, others instantaneously, as is best suited to the needs of each soul.

Though St. Andrew never occupied the prominent place that his brother, Simon Peter, did, yet he seems to have been very near his Master, and in His confidence. When night drew on in the desert beyond Bethsaida, and our Lord was still surrounded by the faint and hungry multitudes who had followed him, it was St. Andrew that said, as if he believed Christ's power was equal to the emergency: 'There is a lad here which hath five barley loaves and two small fishes, but what are they among so many?" And again we read that when certain Greeks desired to see the Lord, St. Philip appealed to St. Andrew to ask what could be done, and he immediately consulted with his Master, "And again Andrew and Philip tell Jesus."

Save when St. Andrew is mentioned in connection with the other twelve, there are no further references to him in Scripture.

Scythia and the surrounding countries were the scenes of his apostolic labors; and at Byzantium he founded a church and ordained as first bishop, Stachys, whom St. Paul refers to as his "beloved Stachys" (Romans xvi: 9). When in Patrae, a city of Achaia, the Proconsul Ægeas seized him and endeavored to compel him to sacrifice to the gods; upon his refusing he was scourged by seven lictors and then condemned to be crucified. As the saint was brought to the cross he thus saluted it: "Hail, precious cross that has been consecrated by the body of my Lord, and adorned with His limbs as with rich jewels. I come to thee exulting and glad, receive me with joy into thy arms. O good Cross that has received beauty from our Lord's limbs, I have ardently loved thee. Long have I desired and sought thee: now thou art found by me, and art made ready for my longing soul; receive me into thine arms, taking me from among men, and present me to my Master, that He who redeemed me on thee, may receive me by thee!" He was bound to the cross with ropes, in order that his sufferings might be prolonged; and for two days, during the most intense agony, he hung there, preaching Christ crucified to the multitudes who surrounded him. The Christians besought the Pro-

"TWO LITTLE PILGRIMS' PROGRESS."

Published by Chas. Scribner's Sons.

consul to release him, but St. Andrew prayed earnestly for his death, and his prayer was heard, for he expired on the 30th of November, but in what year is uncertain. The form of the cross was similar to the letter X, and has since been known as St. Andrew's Cross. His body was embalmed and honorably interred by the wife of the Proconsul, whom he had converted. The remains were afterwards removed by Constantine, and buried in the great church which he had erected in honor of the Apostles.

In St. Andrew's life and character we see emphasized the fact that often those quiet ones, who are least honored by their contemporaries, are those upon whose actions important results have rested. It was he who brought his brother to Christ, and that brother afterwards became the prince of the Apostles; he brought forward the little lad with the loaves and fishes, and five thousand were fed in the desert wilds. And again, by his bringing the information directly to our Lord that the Greeks desired to hear Him, many must have been converted to the true Faith. He never denied his Lord, like his impetuous brother, or doubted Him like St. Thomas. There is one very practical lesson to be learned from St. Andrew beside the promptness with which he obeyed the call to leave the world and follow Christ, and that is his thirst for the salvation of the souls of others. From the first, St. Andrew possessed the true missionary zeal, and realized that spiritual treasures increase by being shared with others. The soul that is content to possess for itself alone its religious privileges, can never grow in holiness. As one has said: "The soul that prays for itself alone, will have only one to pray for him, but he who prays for others, will have the prayers of all." Everyone is not called to outward, personal labor in the mission field, but all are in duty bound to aid by prayers and gifts those who are laboring to gather in the harvests from the ripening fields. "For the harvest truly is great, but the laborers are few." And we have that glorious promise, "that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Who would not lay up for himself such treasures in heaven, rather than possess the wealth of this perishing world? "For they that turn many to righteousness shall shine as the stars forever and ever." And in that glorious life to come

> "We shall look round about and see
> Thousands of crowned souls throng, to be
> Themselves our crown."

Book Notices

Two Little Pilgrims' Progress. A Story of the City Beautiful. By Frances Hodgson Burnett. New York: Charles Scribner's Sons. Price, $1.50.

The name of the author is "assurance doubly sure" that this book will be a success among young readers. It describes the preparation and pilgrimage of two bright children, brother and sister, to the World's Fair, and is very entertaining even to older readers. The progress is rather slow and heavy at the start, and the author seems not up to her average fertility of thought and expression. After she gets her pets to the Beautiful City, she goes on swiftly and smoothly with her description. There are several full-page illustrations.

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FROM "KITWYK STORIES"
Published by The Century Co.

Half Round the World. By Oliver Optic. Illustrated. Second volume of the third series of the "All-Over-the-World Library." Boston: Lee & Shepard. Price, $1.25.

As indicated in the general title, it is the author's intention to conduct the readers of this entertaining series "around the world." As a means to this end, the hero of the story, Louis Belgrave, a young millionaire, purchases a steamer which he names "The Guardian Mother," and with a number of guests she proceeds on her voyage. In the present volume the vessel sails from the Nickobar Islands to Rangoon, down the coast of Burmah, and the Malay Peninsula, to the islands of Sumatra, Java, and Borneo. While conveying useful knowledge, Mr. Adams never loses sight of the fact that the young people expect from him an interesting story, full of exciting incident.

The Lodge Gate, Farnham Castle.
FROM "EPISCOPAL PALACES IN ENGLAND."
Published by Thomas Whittaker.

Episcopal Palaces of England. By Edmund Venables, M.A., late Canon and Precentor of Lincoln cathedral, and Others. Illustrated by Alexander Ansted. New York: Thomas Whittaker. Imperial 8vo, in handsome binding. Pp. 253. Price, $6.

Whoever looks into this book will be sensible of such an uncommon charm as will tend to close his eye to any view of the price. It is altogether a most sumptuous volume, and will surely prove the issue of the season, especially in regard of a suitable and rich enough gift to make in the coming holiday-time to any person who is in the Anglo-American communion and moreover possesses the loco-historic proclivity, with a refined, artistic taste. The edition, we understand, is an unusually limited one. The work opens with an etched frontispiece of Lambeth Palace, full-paged, as in many other instances, and it contains over 100 other illustrations, all by the same artist, Alexander Ansted. The pages are broad-margined, of the finest, heavy ivory-finished paper, the letterpress is unsurpassed; and to say that the descriptive and historic text-work is by the late Precentor Venables is a sufficient announcement of its merit. Unhappily, he did not survive to finish the beautiful volume which he had projected, and for which he was in every way so fully qualified. But the small portion of the task which had been left undone was worthily completed by Dr. Sparrow Simpson, the Rev. J. Case-Browne, the Rev. A. R. Maddison, of Lincoln, and Canon Church, the brilliant historian of the cathedral of Wells.

Kitwyk Stories. By Anna Eichberg King. Richly illustrated by George Wharton Edwards and Albert E. Sterner. New York: The Century Co. Pp. 320, 12mo. Price, $1.50.

These delightful stories have a peculiar charm. The humor of them is as infectious as it is unexpected, and their pathos moves one almost to tears. We did not know there was such richness of life in Holland. Somehow we always think of it as abounding in old windmills and fat burghers, and slow moving sloops, like those pictured on the old Delft ware, whose decorations are so happily imitated on the cover of this volume. We think the best story is "Josselin" with her twin nephews and their pranks—Dutch twins can be so very funny, but there are many other stories that will be considered equally good. The illustrations are as full of life and humor as the stories.

An Account of Palmyra and Zenobia. With Travels and Adventures on Bashan and the Desert. By Dr. William Wright. With full page illustrations. New York: Thomas Nelson & Sons. Price, $2.50.

Dr. Wright is an intrepid explorer and a charming writer. There is not a dull page in his book. He is quite at home among brigands and "bedawins," measuring tombs, and scaling towers. He swims into a sulphurous cavern, taking a candle with him, and keeps on till the candle is smothered by the fumes, and after swimming an hour underground he questions "if it would be possible to penetrate into the cavern much further, owing to the sulphurous atmosphere." His journeys and explorations bristle with adventure and sparkle with anecdote. At one time he fell into a vault, and there among mummies and skeletons he had to remain until some passersby heard him singing! But the chief value of the book is in its descriptions of places and people seldom visited and for bringing to light much that is of interest to the archæologist and Bible student. The volume is a handsome one, with many illustrations and an index; pages 394.

The Holly and the Rose. A Story for Children. By Annie Key Bartow. New York: Thomas Whittaker. Pp. 49. Price, 50c.

A sweet story, thoroughly well-done, with good teaching and quite enough of incidental interest. Two endearing little girls are in it, and it is best fitted to be read to those of from seven to ten.

Half a Dozen Boys. An Every Day Story. By Anna Chapin Ray. 18 illustrations, by Frank T. Merrill. New York and Boston: T. Y. Crowell & Co. Cloth, 8vo, 318 pp. Price, $1.50.

"Half a Dozen Boys" was first published five years ago. Miss Ray, in her new preface, says: "They are all real boys, and to day our friendship is as firm as ever. The next Yale catalogue will show the names of four of them; one is at sea, and of the sixth I have lost all knowledge. They are real boys still; but in the tall, dignified young student, I miss the harum-scarum Teddy—the irrepressible Phil." This new edition, with its cleverly drawn illustrations, will not fail to attract not only new readers, but many who have already made the acquaintance of the lively six, and followed them in their little history.

Lyrics of Love and Nature. By Mary Berri Chapman. With numerous illustrations by the author. New York: Frederick A. Stokes Co. Price, $1.25.

A handsome volume, bound in white and gold, with ornaments of leaves and blossoms in delicate colors. The lyrics are "short and sweet," pleasantly rhythmical, but without the highest excellence of artistic expression. The love-sentiment is sometimes fervid without being offensively amorous, and there are not wanting lines of serious thought. For an example of the author's gift of delicate and dainty touch, we should select "My Lady's Chamber." A fine echo of nature's lyre is "A Pebble by the Sea;" though why the author should say "vesperal bell" when "vesper bell" would suit the line better, we cannot understand.

FROM "UNCLE REMUS"
Published by D. Appleton & Co.

The Journal of Countess Francoise Krasinska, great grandmother of Victor Emmanuel. Translated from the Polish by Kasimir Dziekonska. Chicago: A. C. McClurg & Co. Price, $1.25.

This is the quaint, frank story of a young girl's life in the eighteenth century, as told in extracts from her diary. This story of "the handsome Pole," as she was known in her youth, has an historical value, for its writer was the great, great, grandmother of both the present King and Queen of Italy. The book is handsomely bound and the illustrations are unusually attractive.

A New Alice in the Old Wonderland. By Mrs. W. T. Richards. With sixty-seven illustrations by Anna M. Richards, Jr. Philadelphia: J. B. Lippincott Co.

Very welcome to the many to whom Lewis Carroll's "Alice in Wonderland was an ever fresh delight, will be this "New Alice," in which Mrs. Richards has succeeded admirably in beginning where he left off, and continuing the adventures of most of his characters. The brightness and humor of the original are well reproduced in its successor. The numerous illustrations are the work of the author's daughter, done in pen and ink, and are very good.

FROM "A NEW ALICE IN THE OLD WONDERLAND."
Published by J. B. Lippincott Co.

Life in the Tuileries under the Second Empire. By Anna L. Bicknell. With many illustrations from photographs. New York: The Century Co. 8vo, 280 pp. Price, $2 25.

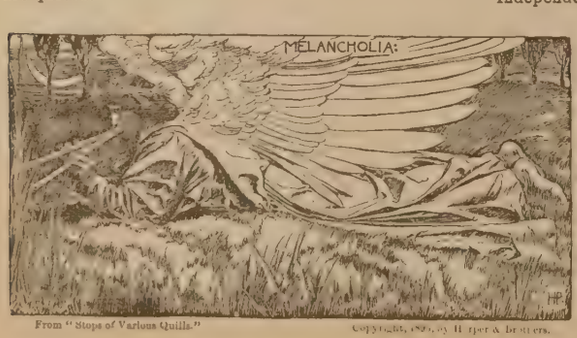
Life in a royal palace is seldom described by an actual inmate. For nine years the author lived in the Tuileries, and met the leading men and women of the Second Empire. Miss Bicknell is an English lady who was chosen as governess of the daughters of the Duchesse de Tascher de la Pagerie. The father-in-law of this lady was first cousin to the Empress Josephine, and was a favorite with the great Napoleon even after the divorce. He and his entire household dwelt in the Tuileries during the Second Empire, and as they made Miss Bicknell one of the family, she saw Napoleon and Eugenie almost daily. She writes with great freedom of the life in the palace, and her pages are filled with anecdotes. It is evident that she cherished a deep admiration for Napoleon the Little. She dwells upon his gentleness and kindness of heart, and gives many affecting instances to illustrate these traits. Her judgment of Eugenie is less flattering, and she traces to her door many of the misfortunes that attended the unhappy reign.

Nautilus. By Laura E. Richards. Illustrated from original drawings by W. L. Taylor. Boston: Estes & Lauriat. Price, 75c.

A new volume in the famous "Captain January" series. The book is not a child's story, although the part played by the little hero who is the central character around which the story is woven, appeals to the sympathies of young and old. Mrs. Richards has made for herself a niche in the literary world, from her delicate treatment of New England village life. "Nautilus" is sure to be a success, and it deserves to be.

Other Times and Other Seasons. By Laurence Hutton. New York: Harper & Bros.

A series of fifteen brief essays, tracing the origin of some of our modern games and customs. The titles of these essays are: "Foot-ball," "Prize-fights," "Tennis," "Golf," "Boat-races," "Transportation," "Tobacco," "Coffee," "A Gammon of Bacon," "St. Valentine's Day," "April-fool's Day," "Good-Friday," "May-day," "The Fifth of November," and "Christmas-day." In each of the essays various authors, ranging from Herodotus to Brander Matthews, are quoted.



From "Slops of Various Quills."

Copyrighted, 1895, by Harper & Brothers.

The Private Life of Napoleon. Memoirs of Constant, first valet de chambre of the Emperor. Translated from the French with an introduction by Imbert de Saint-Amand. New York: Chas. Scribner's Sons. Four volumes, 12mo. Price, $5.

Napoleon was a hero to his valet de chambre, and Constant's account of his master, from whom he was separated but a few days in the years that passed between Marengo and Fontainebleau, is as sympathetic as it is interesting. No man ever had so near a view of the Emperor as the author of these memoirs, as M. Imbert de Saint-Amand says in his eloquent preface to the English edition now for the first time presented to the public. And in all the voluminous Napoleonic literature there is nothing so intimate, nothing that gives so definite a portrait of Napoleon as a man, his family life, his personal appearance and habits, his manner of dealing with people, his conduct during his campaigns, and, in sum, his real character as it was disclosed, not to the public, but to his own household. Together with his picture of the Emperor, Constant gives also lively descriptions of the people who surrounded him, Josephine, Marie Louise, the Bonapartes, Napoleon's marshals, the officials of the Empire, and other prominent figures, and his memoirs are also replete with anecdote and incident. They are a mine in which every historian, biographer, or critic of Napoleon has delved, and occupy the first rank among the original documents of the imperial epoch. And no other book affords the general reader the material for a correct estimate of Napoleon's character as a man and a ruler in comparison with this record of his intimate and familiar life, as told by one who shared it.

Rhymes of Our Planet. By Will Carleton. New York: Harper & Bros.

This latest volume of verse by the author of "Farm Ballads," "City Festivals," etc., contains 37 poems. There is greater diversity of subjects than in preceding volumes of Mr. Carleton's, and the poems run the gamut from the quaint humor of "Bridget O'Shamus" and "The Shattered Idol" to the sustained Christian thought in "A Saint's Love." The latter is a narrative in blank verse telling of the conversion to the Christian Faith, shortly after the death of Christ, of a Jewish scoffer, bound by ties of love and ambition to the religion of his fathers, and of his execution by the Romans. The greater portion of the poems depict scenes and incidents of rural and commonplace life with the quiet effectiveness for which Mr. Carleton is known.

Dixie; or, Southern Scenes and Sketches. By Julian Ralph Illustrated. New York: Harper & Bros. 8vo, cloth, ornamental. Price, $2 50.

The author, after starting from St. Louis, traveled to New Orleans, where he saw Mardi Gras, thence to the Bayou region, to Florida, Mississippi, the industrial region of Northern Alabama, Tennessee, and Georgia, the Carolinas, West Virginia, and Washington. The book gives the most complete account of the New South now available. Of special interest are the value of Negro labor; patriotism in the South; a complete description of Lookout Mountain; the growth of the iron and coal industry; the commercial growth of Tennessee and Alabama; the orange plantations, and a most quaint description of the first ballet in America. The make-up of the book and the press-work illustrate the perfection which the art of printing has reached in this country.

Thoughts for the Occasion. 1. Patriotic and Secular. 2 Anniversary and Religious A Repository of Historical Data, Beautiful Thoughts, etc. Helpful in Suggesting Themes and Outlining Addresses for Special Days. Compiled by Franklin Noble, D.D. New York: E. B. Treat, 5 Cooper Union. 2 vols. Price, $1.75 each.

These handy volumes will be of service to teachers as well as preachers. Indeed, any one who is likely to be called upon for an address at short notice on some secular or religious anniversary, would be fortunate in having such suggestions at hand as these books afford. The Christian Year is not followed in full, but some seasons are provided for, as Lent, Easter, and Christmas. One saint's day is remembered, and that is St. Patrick's. For Independence Day, Washington's Birthday, and all civic celebrations, there is abundance of good and suggestive material. Thanksgiving, New Year's, corner-stone laying, children's day, etc., are well represented by selections.

Snow Shoes and Sledges. By Kirk Monroe. New York: Harper & Bros.

This story opens at a point where the characters were left at the close of "The Fur-Seal's Tooth." The boys are leaving St. Michaels with Gerald Hamer, on the latter's boat, hoping to reach Sitka by a roundabout way. They proceed up the Yukon, arriving at Anvik through the aid of a missionary. At Anvik, winter, coming on, Phil and Serge decide to make the trip up the Yukon and across the Chilcoot Mountains during the winter, to reach Sitka in the spring, and the story follows them in their journey. They proceed on snow shoes, with two natives as guides and two dog-teams.

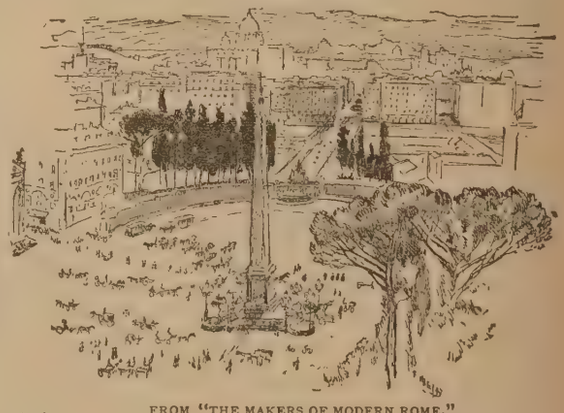
Frail Children of the Air. By Samuel Hubbard Scudder. Boston and New York: Houghton, Mifflin & Co.

This book is by the author of "Butterflies of the Eastern United States and Canada," and is a selection from that costly work of such parts as, shorn of technical detail, may interest the general reader. The result is both interesting and instructive, and opens up a new world of observation to those who cannot go deeply into the study of natural history. Frequent illustrations help to make the book attractive.

Radical Criticism. By Francis R. Beattie, Professor of Systematic Theology in the Louisville Presbyterian Theological Seminary. Chicago: Fleming H. Revell Co. Price, $1.50.

This book is "an exposition and examination of the radical critical theory concerning the literature and religious system of the Old Testament Scriptures." It is a popular treatise, and consequently avoids technical language as far as possible, and is thoroughly successful in its attempt to give an intelligible view of a difficult subject. The spirit of the book is admirable. The author refrains, with the utmost care, from attacks upon individuals. He is content to set forth the facts of the case as he views them. The general reader who is constantly meeting with the views of the radical critics in popular journals, and even in lectures and sermons, from theological professors and ministers of the Gospel, has a right to know what the process is by which conclusions so opposed to those to which he has been accustomed are reached, what are the antecedent assumptions, and what are the premises upon which such arguments are based. With this knowledge in his possession, any educated man will have the means of forming a general estimate of the claims of the radical higher criticism. If it is asserted, as it is with great positiveness, that certain revolutionary conclusions are inevitable, the answer is: Doubtless this is the case upon the basis of your assumptions and the premises you adopt; but we desire to know clearly what those assumptions and those premises are. Before we accept your "results" we must be assured that we can accept your premises.

It is to inquiries like these that Prof. Beattie undertakes to supply the answer. Those who take issue with the claims of the radical criticism are often accused of objecting to higher criticism as such. Even so a temperance reformer with a programme of his own will sometimes stigmatize those who cannot accept his particular scheme as "enemies of the temperance cause." Higher criticism, embracing the study of the literary features of the sacred books, as contrasted with textual criticism, the investigation of the text simply, is undoubtedly important and necessary. To those who desire to search and understand the Scriptures, it will be clear that this purpose cannot be accomplished without such study. But the difference between one kind of higher criticism and another depends altogether upon the assumptions which the student adopts as preliminary to his work. It is evident that these will affect both his method and results.



FROM "THE MAKERS OF MODERN ROME."
Published by Macmillan & Co.

"Radical criticism," as it is termed in this book, begins with the rejection of the supernatural, and consequently with the denial of inspiration, and of the unique character of Old Testament religion and history. Every mark of the supernatural must, therefore, be set down to the account of superstition, legend, myth, or pious fraud. What is called "inspiration" is nothing more than the lofty genius which shines through all the best productions of the world's literature. The religion of the Hebrews was no unique gift conferred by Jehovah upon a chosen people, to prepare a place and an environment for the Son of God Incarnate, a garden meet to receive the grain of mustard seed which should grow into a great tree and spread its branches abroad; but it sprung out of natural causes, and

developed like other religions in a natural way, the product of circumstances and environment. The history of this nation and its religion, consequently, were in reality quite unlike the account of them which the Old Testament gives. It must be re-arranged so as to exhibit a process of evolution in the natural, not the supernatural, order. This is enough to show how radically such antecedent assumptions affect the whole sphere of criticism. But the assumptions and the results are intolerable to the Christian. Having learned what the starting point is of this school, he may well feel himself emancipated from the study of its works. It is useless for him to pursue an argument of which he does not accept the premises.

The Christian critic comes to the study of the Scriptures with precisely the opposite assumptions to those enumerated above. He accepts the supernatural, he affirms the inspiration of the Holy Scriptures and its unique and special character, and he believes the religion of the Old Testament to have come from Almighty God in the manner in which the sacred record asserts it. The development of that religion in the field of history he holds to be a development after a supernatural and not a natural order. It is evident that an antecedent position like this will affect the method and results of critical study as thoroughly as that above described, but in a precisely opposite direction.

There is no possibility of compromise or reconciliation here. It is the old battle between naturalism and supernaturalism. The real contest is to be fought out in this preliminary field. It is in vain that the radical critic stigmatizes the Christian as "unscientific" because he will not accept a method which logically implies the rejection of supernatural religion as a pre-requisite to impartial investigation. And it is, no doubt, useless for the Christian higher critic to expend his labor and pains in attacking special details in the work of the radical school while he ignores the preliminary principles.

It is remarkable that in England of late years a mediating school has arisen. The English scholars of this type think they have found it possible to reject the assumptions which the German founders of the radical criticism adopted, while accepting most if not all of their conclusions, or "results," as they are called. The sincerity of these scholars is not for a moment in question. It is their logical consistency which seems doubtful. They think it possible to enter upon this study without "bias," and to discuss the questions which arise without "partiality." They think it possible to hold that the Scriptures are "inspired," and to speak of the "divine education of the chosen people" and the like, and yet rightly to ignore such convictions in the process of their work, and this, without directly or indirectly falling under the influence of the opposite assumptions.

It might well occur to a devout representative of this school that it is a curious phenomenon, under these circumstances, that he should find the company of the anti-supernatural critics most congenial to his attitude of mind, that he should be constantly using them as his authorities, and that his "results" should correspond with theirs. It is strange if this does not cause him some misgivings with regard to the method which he finds himself employing, and the reader is often led to inquire why, in difficult cases, the easy solution which the supernatural claim suggests is not adopted, if the writer admits that claim. He observes, moreover, that while inspiration is in terms admitted, no opportunity is lost of reminding us that "the Church has no theory of inspiration." It may be true that the Church has never closely defined the doctrine of inspiration, but nothing is more certain than the fact that there are theories of inspiration which the Church has never tolerated and cannot admit. One of these is the doctrine that there is no other inspiration in the writers of Holy Scripture than that which appears in "the sacred books of the East" or in the works of great men of genius in all times. The divine education of the chosen people, again, seems too often to mean no more than the leading of divine providence which Israel enjoyed in common with the whole world.

Doubtless good may come out of all this conflict. It is to be hoped that at least the attention which the higher criticism in all its phases has aroused, may awaken greater interest in the devout study of Holy Scripture for the deeper spiritual ends for which it has been given to man. At present these, the only ends which have any relation to human salvation, are in large measure ignored. Meanwhile, it is well that we should remember that the faith of a Christian is not imperilled by any results, true or false, of a criticism which begins by rejecting the supernatural.

Opinions of the Press

The Outlook.

DEMOCRATIC AND CATHOLIC.—The action of the Convention, as expressed in its refusal to revise the Constitution, to change the name of the Church, and to establish the provincial system, was conservative as opposed to the development of the policy of advanced Churchmanship which many had anticipated would prevail. There was, moreover, a distinct assertion of the independence of the lay element in the Convention, which seems to promise that the Episcopal Church will not soon part with its essentially democratic spirit. On the other hand, there seems to be little doubt that what is called the Catholic tendency in the Church is making distinct advances.

The Lutheran World

ALMOST TOO "LIBERAL."—The Rev. Dr. Heber Newton, the liberal Episcopal clergyman, of New York, has again broken loose. This time he is in favor of the German Sunday, and falls into extravagant praise of going to church Sunday morning and to the beer garden in the afternoon. He tells of congregations of three thousand and four thousand, mostly men, he has seen in Dresden. Two things occur to us in this connection. The first is this, the great variety of ministerial deliverances of the Episcopal clergy. The second is this, that it may occur to some that the state of religion in the neighborhood of Dr. Newton's church is at a very low ebb, and that a missionary should be sent there forthwith.

Chimes of St. James, Chicago

THE OLD PATHS.—Above all things else, this parish is seeking in a holy unity, in unwearying devotion, in labor and toil for the temporal and spiritual well-being of the people within and near its neighborhood, in religious obedience, and in faithful and affectionate use of the means of grace, not only to help men and women heavenward and to better this present age, but also to set forth the glory of the Lord Jesus Christ. There is, therefore, in the work and service of St. James' church little or no sympathy with so-called modern methods, novel and sensational; the old paths which served to bring the Church through the ages, being still sound and sufficient for all needs.

The Outlook

THE PRESS ON THE MARLBOROUGH WEDDING.—*The New York Tribune*, which often comments on the decay of the English nobility, devoted an entire page to the description of the wedding ceremonies, the attendant crowds, the movements of the high contracting parties. *The New York World*, which is in the constant habit of exposing the vices and follies of the rich, and dwelling upon the virtues and integrity of the poor, surrendered column after column, day after day, to the most intimate and personal matters connected with this great event in fashionable life. And the press of the country at large, with some notable exceptions, forgot for the moment its Anglophobia in its delight in the opportunity of celebrating the ducal nuptials. Altogether, a more imposing display of inconsistent snobbishness has rarely been seen in the history of the world. Either the American people as a whole are highly hypocritical in their assumed indifference to the old social order, or else the American press as a whole is highly unsensitive to the real demands of its readers. Our own conviction is that the newspapers have enormously overdone the whole business, and that, in the invasion of privacy and the multiplication of detailed reports of matters which concern nobody but the parties immediately interested, they have misread the tastes of their readers, and certainly have mistaken their own vocation.

JAMES BRYCE, M.P., IN *The Century*

THE ARMENIAN QUESTION.—There is little ground for hoping for any speedy extinction of the Turkish power by natural causes. If, then, it is going to last some time longer, can nothing at all be done, if not to reform it, yet to abate its evils? Experience has shown that there is only one way of reforming an Oriental government, and that is by putting it into leading-strings, by either superseding the chief officials and putting Europeans in their place, or else by giving them European adjutants who shall virtually direct them. This might be done in Turkey if the European powers were willing. But it would be necessary practically to supersede the Sultan—that is to say, to prevent him from interfering either with administrative policy or with appointments. And it is a method which, though capable of being efficiently worked by a directing and protecting power, as England works it in the minor protected States of India, cannot be well applied, at least on a large scale, by three or four powers conjointly, because each would suspect the other of obtaining some advantage for itself. Another expedient would be to detach from the rest of the empire those parts of the country where disorders were most frequent, placing them under a specially constituted administration. This was done in the case of the Lebanon, and with very good results. It has been proposed for Armenia, and would probably succeed there. If the powers chiefly concerned were to compel the Sultan to erect Armenia into a distinct province, with a European governor who should be irremovable except with the consent of those powers, who should control the revenues of the province, and maintain out of them a strong police, and who should be free to introduce administrative and judicial reforms, the country might in ten years' time be brought into the same perfect order, and obtain a measure of the same prosperity, as has attended the rule of Count Kallay in Bosnia, which was delivered from the Turks in 1878. There are, no doubt, as many Mussulmans as Christians in Armenia, but the former have also much to gain by the establishment of good administration, and would welcome it. Russia, however, is unwilling to set up on her borders what she fears might become an Armenian principality toward which her own Armenian population would gravitate; so it is to be feared that this course, however promising, will not be taken.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

CHAS. SCRIBNER'S SONS

Echoes from the Sabine Farm. By Eugene and Roswell Martin Field. $2.

Constantinople. By F Marion Crawford. Illustrated by Edwin L. Weeks. $1 50.

The Unity of the Book of Genesis. By William Henry Green, D.D., LL.D. $3.

Reflections and Comments, 1864-1895. By Edwin Lawrence Godkin. $2.

RIVINGTON, PERCIVAL & CO., London

Russia and the English Church During the Last Fifty Years. Vol. I. Edited by W. J. Birkbeck, M. A., F. S. A. Published for the Eastern Church Association.

NORMAN E. WILKINSON, Minneapolis

Memorials of the Minnesota Forest Fires in the Year 1894; with a Chapter on the Forest Fires in Wisconsin in the Same Year. By the Rev. William Wilkinson.

THOS. Y. CROWELL & CO.

Beautiful Houses. A Study in House-Building. By Louis H. Gibson, Architect. $3.

Tartarin of Tarascon. By Alphonse Daudet. With illustrations. Revised translation. $1.

The Blessing of Cheerfulness. By J. R. Miller, D D. 35 cts.

A. C. MCCLURG & CO., Chicago

Rhymes and Chimes. Calendar for 1896. $1.

Europe in Africa in the Nineteenth Century. By Elizabeth Wormeley Latimer. $2 50.

Our Industrial Utopia and Its Unhappy Citizens. By David Hilton Wheeler. 1.25.

HARPER & BROS.

From the Black Sea through Persia and India. By Edwin Lord Weeks. Illustrated by the author.

Notes in Japan. By Alfred Parsons. With illustrations by the author.

Sunshine and Haar. Some Further Glimpses of Life at Barncraig. By Gabriel Setoun.

Oakleigh. By Ellen Douglas Deland. Illustrated.

Red Men and White. By Owen Wister. Illustrated by Frederic Remington.

HOUGHTON, MIFFLIN & CO

Stories and Poems for Children. By Celia Thaxter. $1 50.

A. C. ARMSTRONG & SON

A Lady of England. The Life and Letters of Charlotte Maria Tucker. By Agnes Giberne.

LONGMANS, GREEN & CO

The Adventures of Two Dutch Dolls and a "Golliwogg." Pictures by Florence K. Upton. Words by Bertha Upton. $2.

The Story of Ulla. By Edwin L. Arnold. $1.25.

Josephine Crewe. A Novel. By Helen M. Boulton. $1.25.

E. P. DUTTON & CO.

The Witness of Denial. By Vida D. Scudder, A.M.

Our Pets. A Calendar for 1896.

SWAN, SONNENSCHEIN & CO., London

Imported by MACMILLAN & CO.

The Constitutional History and Constitution of the Church of England. Translated from the German of Felix Makower. $3 75.

FREDK. A. STOKES CO.

Lakewood. A Story of To-Day. By Mary Harriott Norris. Illustrated by Louise L. Heustis. $1.

Bohemia Invaded; and Other Stories. By James L. Ford. With Frontispiece by A. W. B. Lincoln. 50c.

The Laureates of England from Ben Johnson to Alfred Tennyson. With Selections from their Works and an Introduction dealing with the Origin and Significance of the English Laureateship. By Kenyon West. Vignette Edition, with Numerous New Illustrations by Fred'k. C. Gordon. $1.50.

Westminster. By Sir Walter Besant. M A., F.S.A. With 130 Illustrations by Wm. Patten and Others. $3.

PAMPHLETS

Church, State, School, and Money. By Edwin D. Mead. Reprinted from the Editor's Table of *The New England Magazine*, Nov. 1895.

The Eternal Teacher. A Sermon. By the Rev. William Bayard Hale, M. A. The University Press, Oxford, Eng. 1s.

Silver Jubilee Gathering of the Catholic Total Abstinence Union of America. Aug. 7, 8, and 9 1895. The Columbus Press, N. Y. 25c.

The Teachers' Assistant. Advent to Lent. Thomas Whittaker, N. Y. Quarterly 6c., yearly 25c.

The Lesson Book for Middle and Senior Grades. Thos. Whittaker, N. Y. Quarterly 3c., yearly 12c.

Picture Lessons for Primary and Junior Classes. Quarterly 3c. yearly 12c.

Magazines and Reviews

The book notices and reviews in *The Literary News* are always eminently readable, in many cases, we shrewdly suspect, more so than their subjects, and they are never misleading. The November number has a page illustration from Walter Besant's "London," besides two other pictures taken from modern stories and novels, with comments that guide one helpfully in the purchase of new books. *The Literary News* is a monthly publication, costs but $1.00 yearly, and is published at 59 Duane st., N. Y.

Modern Art is a unique publication, modern as to its contents, but delightfully antique in typography. It was published formerly in Indianapolis, by Mr. J. M. Bowles, within a year having been removed to Boston, Messrs. Prang & Co., becoming its publishers, and Mr. Bowles continuing as editor. Every page is a work of mechanical art and educated taste, and each issue contains several fine etchings and reproductions of old engravings. In the first three numbers issued from Boston, there are articles of the highest value to the cultivated reader as well as to the literary and art critic. *Modern Art* is issued quarterly. L. Prang & Co., 286 Roxbury st., Boston, Mass.

The Architectural Record (quarterly) comes this month laden with riches of pen and photogravure, and may well satisfy our architectural cravings for three months. The conspicuous article is "A Review of the Works of Richard Morris Hunt," the veteran architect of the noble Administration Building at the Columbian Exposition. It was Mr. Hunt who designed the pedestal for the Statue of Liberty in New York harbor, and many of the splendid mansions and palaces in Newport. This issue of *The Record* may be fairly characterized as a superb monograph on one of the greatest of American architects; and, may we not say, one of the greatest in the world. There is a fine portrait of Mr. Hunt, fifty full-page half-tones, and many smaller illustrations of his works.

Good Housekeeping is a woman's journal, but home interests, including housekeeping, good or bad, touch the party of the other part, with equal force. For this reason, arrangements have been made to spread its table for January, the initial issue of 1896, with viands prepared entirely by the men-folk, giving the men opportunity to have their say as to what the elements, make-up, and outcome of good housekeeping should be, and what poor or indifferent housekeeping should not be. The pens of men distinguished in the various walks of life into which they have been respectively drawn, have been secured to open the ball, and the discussion will be continued throughout the year, according to the time-honored custom of giving "the women the last word."

An illustrated account of the recent General Convention at Minneapolis, appears in the November *Review of Reviews*. Among the illustrations are portraits of Bishops Whipple, Coxe, Neeley, and Doane; Dr. Morgan Dix, Dean Hoffman, of the General Theological Seminary, and a composition photograph of the House of Bishops. There are also views of Minneapolis churches and other buildings. Louis Pasteur, the illustrious French chemist, is represented in several interesting portraits, while an account of his life and work, as given before the British Association by Prof. Percy Frankland, and an estimate of his discoveries, by Prof. Tyndall, makes a valuable contribution to our knowledge of the great scientist. The improvements of the past twenty five years in Italian city government, sanitary and building regulations, and various arts of civilized life, are sketched in detail by Dr. Albert Shaw, and the showing that is made for Rome, Milan, Genoa, Turin, Florence, Naples, Palermo, and Venice, is a remarkable one. The article has especial timeliness, in view of the recent celebrations of the twenty-fifth anniversary of Italian unity. Foreign affairs naturally, under the circumstances, occupy special prominence in this issue, and the subject of Christian missions is well treated.

In *The Fortnightly Review* for October, the leading paper is by Dean Farrar, on "The Asserted Growth of Roman Catholicism in England," which, while it has some value from its presentation of statistics which conclusively prove that the Italian mission is by no means growing, but is hardly holding its own in England, fails to have the crushing force which it might have as an apologetic on account of the writer's refusal to recognize any goodness in the High Church school and especially in the "advanced" wing of it. Roman Catholics are trying to throw dust in our eyes by pretending to comfort themselves thus: "It is apparent that we are barely holding our own in England, and in some respects are actually losing ground, but we can afford to be cheerful, for the ritualists are doing our work for us, so all we need to do is to wait a little while, till the pear is ripe." It is simply astonishing that Dean Farrar is still blind to the fact that this is a very old and musty Roman trick which ought to deceive nobody, yet he seems to really approve of all they say on this head. Another article which will be read with deep interest just now is a caustic and exhaustive reply to the strictures of Mr. Justice Ameer Ali upon an article on Islam, which appeared in *The Quarterly Review* for July. The *Fortnightly* reviewer makes short and sharp work with the Bengal Judge.

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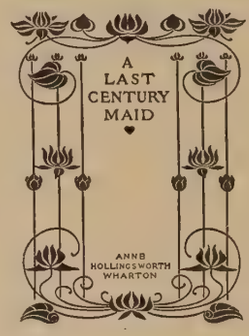

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The Household

Candles and Scandals

BY CHARLES PELLETREAU, L. H. D.

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CHAPTER IV.

A little after ten o'clock the rector opened the door with his latch key and entered his study. It was rather an unusual thing to find the house so still, with only a dim light in the hall and a dimmer one in his room, but he gave the occurrence nothing more than a passing thought, turned up the wick of his German student's lamp, pulled down the window shade, took off his coat, and sat down before his desk. The prettily decorated plate that always stood on his table Sunday nights with a slice of cake and a glass of milk, was not in its accustomed place. With a shrug and a smile he permitted his eyes to wander about the apartment with a searching curiosity. Ordinarily he felt no inclination to eat just before retiring, and on more than one occasion, thinking the discovery of the untouched refreshments might hurt the sensitiveness of his parishioners, he had hidden the cake in his pocket and given the milk to a cat that made regular visits to his room. He knew the animal could not reveal the harmless deception, and the family would never guess the truth. But this night he was disappointed. Preferring the soft moonlight walk to a carriage ride, he made the three miles' journey from Fern Grove on foot, in spite of the protests of Mrs. Waverly. Blowing a miniature cloud of fragrant smoke from his meerschaum, he ejaculated:

"It's the first time I've been hungry since I started in this morning; possibly the ladies are spending the evening with friends and did not expect me back until later."

It was after midnight when the rector went to bed. He had written a number of letters, and while directing them became so drowsy that the characters seemed jumping up and down on the paper. Mrs. Waverly had given him a small package of flower seeds for Jemima, which he remembered just as he was about to turn out the light. Fearing to trust to memory, he wrote her name on an envelope, as he thought, put in the package, and after that he went to bed. At the table the next morning he noticed a decided change in the manners of the Spangles. The cordiality of the four daughters had disappeared, and the mother sat erect and stern, speaking only when common politeness demanded it. Fortunately, the rector was not easily embarrassed. With quick intuition his thoughts swept through the events of the past twenty-four hours, and he made up his mind something had been said or done which accounted for the frigid deportment of the women. Addressing the hostess, he said:

"You must have been out late last night, I hope none of your friends are ill."

Mrs. Spangle replied: "We did not stir out of the house after dark, and we retired very early."

"Did any one call to see me, Mrs. Spangle?"

"The warden stopped at the door, but he left no message."

"Nor say he would come again?"

"He did not."

"This coffee is excellent, I will have another cup, if you please, with but one lump of sugar."

Jemima poured the fragrant Java and passed the cup to the rector.

"Thank you. By the way, I wish some one would suggest to Mrs. Baines, in a tactful manner, that she exercise a little more discretion in speaking about her church; she is somewhat prejudiced."

"I am sure she means no harm," one of the daughters remarked.

"Possibly not, but it isn't wise to say the things she said yesterday."

Mrs. Spangle remarked: "She is a woman who has the courage of her convictions, and she wouldn't thank us if we presumed to criticise her actions, or tell her what her duty is."

"By all means, don't do it then; I was under the impression that you were as much annoyed as I; but it doesn't matter much what she says, and perhaps the better course is to let her alone. You will excuse me if I read this letter."

Mr. Van Dyke picked up a sealed envelope, glanced at the postmark, opened the missive, and ran his eyes through the contents of four closely written pages. The women watched him closely. Presently he exclaimed: "Lucky fellow! I cannot help envying him."

Lifting his face, he added: "This is from an old seminary room-mate who took charge of a parish in Connecticut a year before I came to Ashton; the place didn't turn out to be a bed of roses, and there has been no end of trouble and contention. I'm glad he's through with it, and I fancy he will now have some peace; this is what he says: 'After so many years, my ambition is to be satisfied, and my dream is to be realized. The strain upon my nervous system has almost used me up, and I have tried to heal the sores and reconcile the factions, but Satan himself seems let loose in this town, and if deliberate, malicious lying will debar men and women from heaven, there are certain persons in my parish who will find a tough time persuading St. Peter to let them pass. I am misunderstood and wickedly maligned by those whom I have tried the hardest to benefit. It is fruitless and vain to stand it any longer, I need rest and quiet—here there is nothing but strife and bickering. I resigned my position last night, and I shall go to Rome as soon as my preparations are completed. I expect to find much to please and divert me there, and I hope you will see your way clear to join me. Barker and Willis expect to follow me in the fall. Think the matter over carefully; you will never regret it, and we will receive you with wide open arms.'"

Jemima dropped her cup; it fell to the floor, the hot coffee spilling into her lap, and scalding her wrist. With a cry she jumped to her feet.

"Goodness gracious! what have you done, my dear?" the mother said in alarm. "Your dress is ruined; let me look at your arm. Mary, get the vaseline and tear off a strip of that old linen rolled up in my work basket."

"A little common baking soda is better," the rector said; "if the skin is not broken, it will draw out the fire and allay the swelling. I'm so sorry, Miss Jemima, your sleeve must have caught."

Recovering her wits, she replied with a faint smile: "I guess it did," and forgetting the pain of the burn in her mental anguish, she walked out of the room. Sublimely ignorant of the mischief done by the passage from his friend's letter, and never supposing for a moment that he was in any way responsible for the mishap, Mr. Van Dyke lingered in the parlor for half an hour, and then started out to meet a gentleman with whom he had an appointment. This business over with, he went to the public library to get a book of reference, and became so interested, that before he was aware of it the clock in the church tower struck twelve. On the way to luncheon, he met a telegraph messenger who handed him a dispatch. He tore the envelope open and read: "Dine with me at two o'clock to-day, something rich to tell you. Morgan."

"Capital idea." It both suited his mood and his convenience. Mr. Morgan was rector of the parish in the adjoining town. The distance by rail was short, and the running of the trains frequent, so without hesitation, he decided to go; possibly he might stay away over night. Reaching the station, he learned that he could leave in ten minutes. He wrote a message to Mrs. Spangle on a scrap of paper, gave it to a boy who happened to be near, and handing him a quarter, directed him to deliver it at once, which the urchin failed to do, and forgot all about it as soon as the train left. The long summer afternoon dragged to its close in the Spangle domicile. What had happened to the rector? His non-appearance at noon didn't disturb them a great deal, but it was now past the dinner hour, and two women were waiting to see Mr. Van Dyke. It wanted but a few minutes of eight o'clock when Mrs. Spangle announced that everything was getting spoiled, and that they would wait no longer. "We will sit down, girls, I shouldn't wonder a bit if he went straight to Father Duffy to talk over that letter, and for all we can tell he is with him this very minute." Miss Spangle spoke up, "You wouldn't listen to me, mother, when I said he had something heavy on his mind; you thought I imagined things, and you all remember that when he first spoke of candles I said it would end in a dreadful scandal. Isn't Jemima coming down stairs?"

"No, Mary, she's just done up, and she seems to me a trifle feverish." So she was, but her heightened temperature had little to do with the coffee accident. It came about in a simple and natural way. It was late that day when she went to the rector's room to see that everything was all right. While reaching across the desk she disarranged certain papers, and while putting them in order again, her eye caught sight of the sealed envelope directed to her. This she seized as a drowning man seizes a straw; the blood rose to her forehead, and her limbs fairly shook with excitement; now she saw everything in a new light. The supposed vagaries of the reverend boarder were nothing less than a species of keen-sighted diplomacy, while the passage from the letter he had read in the morning, was a mere blind to disarm suspicion, and throw people off their guard. She recalled the quick penetrating glance that shot from his eyes towards her when he remarked: "Lucky fellow, how I envy him!" All her faith suddenly revived; sweet sounds like the ringing of wedding bells rang in her ears, her brain grew misty and confused, she saw merry, laughing children, prancing horses, and long strings of carriages in front of St. David's. She might have seen even more than this, but for the disenchanting voice of her mother, who standing on the threshold said: "My dear, I have spoken to you half-a-dozen times. Mr. Van Dyke has not returned, and dinner is ready." Thus called back abruptly from her poetical excursion, she sighed: "O mother! I do not care for any dinner, please let me alone, and ask the girls not to come up."

"But you will eat an egg on toast, and drink a cup of tea."

"I'd rather not, and if I can be left by myself, it is all I ask at present."

Going to her own chamber, she turned the key in the door, and sitting down, opened the letter and read it through. To appreciate her soul rapture, the substance of the epistle is here revealed:

"Two heads are better than one. I am not much of an authority on picnic grounds, and my experience in Sunday school excursions is decidedly limited. You must help me choose. We desire to

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give the scholars a joyous, happy outing, and I am sure your great love for the little ones will move you to make a sacrifice for their sakes and mine. I have heard of a lovely piece of woods five miles out, and I propose driving over to look at it after prayers on Wednesday morning. There was something I wanted to speak to you about last evening, but you know an opportunity was not given me. Will you accompany me? I will wait for you after the service, and if you happen to be near the postoffice, leave there a postal card with the one word, Yes. I will understand.

Sincerely yours,

Montgomery Van Dyke.

It is not necessary to attempt a description of the effect this note produced on the impressionable side of the woman's nature. It was her own blissful, transforming secret—her soul suddenly—Well—never mind, that was her secret o o.

(To be continued)

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

How Fred and Helen Kept Thanksgiving Day

BY AMY F. MURRAY

"Mamma," said little Fred Loscombe one morning, as he took his seat at the breakfast table, "Helen and I have been wondering what we could do on Thanksgiving Day to make it a really and truly Thanksgiving."

"What must we have to make a Thanksgiving, Fred?" asked mamma.

"Why, something to be thankful for, I suppose," answered Fred.

'And have you nothing to be thankful for?"

"I am thankful for brother Fred getting well so quick after the fever," said little Helen, "because if he hadn't he would not be able to play with me."

"Yes, and I am thankful because I am able to run about again, and play and go to school," said Fred.

"Yes," said mamma, "and on the first Thanksgiving Day, the Pilgrims were thankful because so many of them were growing stronger after a fever too; were they not? Yes, and because they had plenty of corn and a good harvest, instead of the famine they had feared. So they all went to church and thanked God for having been so good to them; and then they went home and had a good dinner. But do you suppose they eat all the good things themselves? No, indeed, they invited the Indians to take dinner with them, and I fancy the Indians thought it was the best dinner they ever had. Now, children, don't you think the best way to show we are thankful is not only to say 'thank you' and look happy, but to share the good things for which we are thankful, with some one who has not so much as we."

"Yes, but, mamma, how can I share my strong little body, for which I am so thankful, with any one?" asked Fred, looking rather puzzled.

"Why, in many ways, my boy; now run and get ready for your walk, and perhaps by the time you come back I will have thought of a plan."

Fred and Helen Loscombe lived in a pretty country place near Boston; it was so near Boston, that their papa, who was a banker in the city, could come home every evening. Early in the spring Fred had been very ill with scarlet fever. When he was first taken sick, Helen was visiting her grandma, and Fred was so sick that she could not go home for a long time, and at first their mamma was afraid that Fred would never be well enough to play with little Helen again.

And now it was the beginning of October and they had just come home from the seashore, where they had been all summer; both the children were quite well and strong, and as we have seen, thinking about Thanksgiving Day and anxious to show how thankful they were for being together again. So as soon as they came back from their walk, they ran to their mamma to see if she had thought of a plan for them.

Mamma said she had, and told them about some poor children who had no papa to work for them, and who had had the fever when Fred did; but one of them had not grown stronger as he had, and so their mamma had not been able to go out and work, and Fred's mamma said she was afraid they would not have any warm clothes when winter came. So she asked Fred and Helen if they would not like to give these poor children a nice Thanksgiving dinner and some warm clothes. The children said they would like to very much, but how could they when they only had ten cents a week when they were good.

"Suppose you run errands and do other work to help me, and I pay you for it?"

The children thought that would be delightful, and were anxious to begin at once. So mamma said that the gardener needed some one to help him gather up the faded brown leaves the trees had scattered all over the ground, and if they wished to, the children might take their carts and go and help him, and if they were faithful little workers she would give them each twenty-five cents when it was done.

On rainy days mamma found work for them to do in the house; she let Helen tidy her button box or one of her bureau drawers; and as Fred could read quite well, he sorted the magazines for papa in the library, putting all of one kind together, and in their proper order for weeks or months, and then tying them into bundles. Both children could sew quite nicely, so they hemmed a number of dusters and dish towels for mamma. At last the week before Thanksgiving came, and they opened their little banks, and found five dollars in each bank, so they had ten dollars to spend. Don't you think they must have been happy that they could share their good health so nicely with these poor people? I am sure they were, and now would you like to know what they did with their money?

Thanksgiving Day came on Thursday, so the Tuesday before they went to town with mamma. The children thought they would like to buy the dinner first, so they went to the market, and there they bought a turkey, some potatoes, beans, carrots, turnips, cranberries, and apples, a bag of flour, some oatmeal and some eggs, butter, and sugar. These they asked the marketman to send to the poor woman's house, and they told him the number and street. Then they went to the dry goods store, and there Fred chose some warm blue cloth for the boys' suits, and some warm caps and mittens and Helen chose some pretty brown cloth for the mother's dress, and some red for the little girls, then some warm stockings and mittens. Helen wanted to buy some shoes, but they had not any more money, and mamma thought it was time to go home.

On Thanksgiving morning they drove down to the cottage and took the parcel of clothing; mamma had quite a number of things the children had outgrown, which she added to their purchases. The

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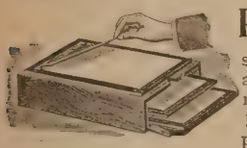

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poor woman was so pleased and thankful for all the good food and warm clothing that she could hardly thank them in words. And when Helen and Fred came home from church they said it was the nicest Thanksgiving Day they had ever known, and thanked mamma for her delightful plan.

Five Little Stitches.

Five little stitches! And they were taken more than twenty-five years ago. And why should they be remembered more than thousands of other stitches taken by the same fingers? I will tell you.

Little Rose went to the "infant school" then. It was a very happy place for little folks. They had no hard lessons in arithmetic or geography. The nearest approach to lessons was saying over the "multiplication table" in a sort of rhyming concert—"Twice one are two, twice two are four"—while the teacher slid along the little wooden balls on the wire frame to suit the words. No; but when the marching was over, there were plenty of busy fingers learning to sew.

Rose was making blocks of patchwork "nine-patch" her mother called it. Rose's mother cut the small squares and basted them neatly for Rose to sew "over and over," one block a day. And it was Rose's special delight to show her mother the neatly-finished block each night, and be able to say, "I did it all myself."

One warm June day Rose found her needle rather dull, and the new pink chintz hard to sew. Her fingers trembled when she came to where the four corners met, and she tried in vain, with her thimbleless fingers, to push the needle through so many thicknesses of cloth. She looked at the little girl who sat next to her on the same bench—an older girl than Rose by two years, and rich in the possession of a "real silver" thimble. Rose passed the block to Pogue (a curious name, but her very own; it rhymed with her surname, too), and motioned to a little hard corner, touching her thimble, and nodded and winked significantly. Pogue understood, and, taking the nine-patch, sewed very neatly over the hard place, Rose watching carefully lest she do too much. One, two, three, four, five stitches!—and oh, so neatly done!

Rose bowed and smiled her thanks, and put in a stitch or two as neatly as possible next to the "five," when she stopped in dismay at a thought that popped into her conscientious little head: "I can't tell mother I did it myself." It would take away half her pleasure not to be able to say this, and yet it was so very little—only just five stitches. "I needn't mind that," came the temptation; "I can say I did it myself, for that help is almost nothing." "But it is help" another voice said, "and you had better say, 'I did it nearly all.'" But Rose couldn't make up her mind to say this. Her mother would be sure to think, if Pogue sewed any of it, likely she made half the block—at least one seam across. So you see it was a real struggle. And how do you suppose she settled it?

After looking at it about as long as it has taken me to tell you this, Rose unthreaded her needle and very deliberately picked out those five stitches, and then went to work and sewed them over herself. And she is glad to-day that she did. Not because it might not have been foolish for her to have been so anxious about the credit of doing the work all herself—no—but because it was her first resistance to the temptation to tell a falsehood. And resistance once always makes it easier to resist again. So I do not think that Rose has ever told a deliberate falsehood since that day when she came so near making a black spot in her memory instead of a bright one.—*Canadian Churchman.*

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The Thimble

A thimble was originally a thumb-bell, because it was worn on the thumb, as sailors still wear their thimbles. It is a Dutch invention, and in 1884 in Amsterdam, the bicentennial of the thimble was celebrated with a great deal of formaltty. This very valuable addition to my lady's work basket was first made by a goldsmith named Nicholas van Benschotens. And it may further interest Colonial Dames to know that the first thimble made was presented in 1684 to Anna van Wedy, the second wife of Kiliaen van Rensselaer, the purchaser of Rensselaerwyck, and the first Patroon. Madam van Rensselaer's memory was duly honored in Holland on the occasion of the thimble bicentennial. In presenting his useful gift Van Benschoten begged Madam van Rensselaer "to accept this new covering for the protection of her diligent fingers as a token of his esteem." It was not until 1695, just two hundred years ago, that the thimble was introduced into England by a hollander named John Lofting, who opened a thimble manufactory at Islington.—*Harper's Bazar.*

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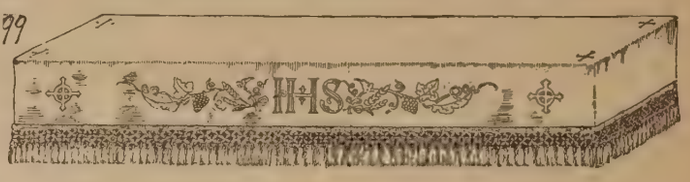

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One of the simplest table spreads is of light blue denim, with a great sprawling design worked in rope silk in soft yellow, shading to creamy white, and lined with yellow sateen. Another is light brown, square in form, with a deep hem the dark turned upon the right side all the way around. A square was cut out of each corner to make it fit smoothly, and the hem was fastened in place with a herringbone stitching of deep yellow linen floss. It is a good plan to boil and rinse the material before it is made up. This removes the superfluous color and part of the stiffness, allowing it to hang in softer, more graceful folds. Whatever designs are used, it is better to work them with Roman floss or Asiatic filo or rope silk, for they can be relied upon to wash without fading.

A GIFT for your invalid friend (if it is a woman) is a bag to lie on the bed, within reach of her hand, to hold the various little things that she is constantly wanting. Make a bag of silk, velvet, or such material as is most convenient. If your "odds and ends" are too small for any other arrangement, put the bits together in crazy patchwork, which will perhaps entertain the sick person more than a simple bag of one color. The bag must be lined neatly, and before putting in the lining, take an extra piece, just the size of one-half of said lining—except in depth, which must be less by one-half a finger's length. Hem this across the top, and having fitted it to the half of the lining, putting the edges even at the bottom, stitch divisions from the bottom to the top of the shorter piece. These should be of different widths, making a narrow case for a pencil, another somewhat wider for scissors, another for a folding fan. It will be found more convenient to run a row of stitching across the lining a little way from the bottom, else, if the bag be a deep one, things may slip too far down. Now secure the lining in its place. Finish at top with a broad hem, and a casing wide enough for a double set of drawing strings to run easily—your friend will think of you gratefully as she finds all her dozen little *et cetera* of handkerchief, purse, fan, etc., always just within reach when she wants them. To make it complete, you must make a nice little pincushion and fill it with pins, as part of the furnishing of the bag.

TAKE three pieces of rope thirty-eight inches long and braid it. Then lap the ends for about six inches and wind them securely about with twine. Cover this fastening with a bow of blue ribbon leaving a loop to hang it up by. Unbraid and ravel the ends, combing out the rope to make a full, wavy tassel. If this towel holder should seem too inexpensive, you might insert a towel of huckaback, the ends having been hemstitched by yourself, and the receiver's initials embroidered in white.

A CHARMING addition to the work-basket is a needlebook made of white linen. Embroider a strip of linen with blue forget-me-nots, and then stretch it over a piece of cardboard three by three and a half inches. Fasten it to the back of the card with glue, and press it smoothly between heavy weights. Cover another piece of cardboard in the same way These are the outside covers, front and back. Use blue China silk for the inside covers, and two other pieces of cardboard the same size, covering one side with the silk. Fasten one of the blue pieces to a white linen piece for the front, and just the same for the back. Now tack the two together with white thread where the binding of a book is. Tie over this a piece of blue baby ribbon, and make a bow in the middle. Sew a piece of baby ribbon for tying strings on the edge of the little book. Now, inside on the blue lining fasten three small squares of fine white flannel, with the edges pinked all around. Run some needles of different sizes through the flannel, and the book is ready for use.

STEEL knitting needles often get rusty, therefore your friend will appreciate a case for them. For the short steel needles (long ones are out of date) take a piece of chamois, twelve inches by fifteen inches. Round off the corners. Down the twelve inch centre lay a strip of chamois, one-half an inch wide and twelve inches long, and stitch across at intervals of one inch with colored silk. Now lay a strip of one-half inch ribbon or bright braid, same length as the chamois, on each side of the strip of chamois, the inner edges of the ribbons being two inches from the strip of chamois. Stitch these across in a line with the stitchings on the chamois. Now bind the whole with some of the same ribbon or braid, and place strings to tie on the outside of the binding, but just where the strips of chamois end. Slip your needles into the spaces between the stitchings on the chamois and ribbons, fold over the sides, roll up, tie, and you will find you have a neat, handy case for your needles, and need fear nothing even from seaside fogs and dampness. Of course a little decoration with embroidery or paint brush would make it handsomer. A good plan is to number the divisions on the chamois strip, say with your paint brush or pen dipped in gold paint, and put each sized needle into its proper place; then your friend will know just where to lay her hand on the right numbered needle to work with.

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